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EVANGELISTIC WORK IN FOREIGN FIELDS

EVANGELISM IN EGYPT

By the Rev. E. E. Grice, Mansura, Egypt

THE question of evangelism in Egypt is one of the struggle of light to overcome darkness. It is a continuation of that struggle which started when the light of the gospel first began to penetrate the darkness of the world. John tells us that the "Light shineth in the darkness and the darkness overcame it not." This is not only a statement of a historical fact, but a promise and a prophecy as well.

Evangelism in Egypt today is simply the story of the light shining in the darkness and the promise is that it will be the light, and not the darkness, which will gain the victory. I think we may well follow out that figure of speech in trying to explain what is going on today.

Darkness, we know, is not a positive and concrete thing but merely the absence of light. The darkness of Egypt today is not Mohammedanism or Judaism or any other orthodoxy but it is an absence of the knowledge of Christ, the light of the world. The people's conception of Him is entirely wrong and distorted and false. For this reason, Egypt needs nothing so much today as a positive portrayal of the true Christ.

The United Presbyterian church in Egypt is trying to portray Christ in three ways. We are trying to show His love and sympathy through the work of our hospitals. We try to teach His moral law and high ethical standards in our schools and colleges. We try to show his place as Saviour and Lord through our Sabbath schools, churches and the personal work of Bible women, evangelists, pastors and missionaries. Whenever there is a Christian life and a Christian worker, there the light is shining. The darkness is thick and heavy and the field is large. The light must be increased above its present strength many thousand candle power and it must be kept burning.

Those who work in Egypt are constantly reminded of the need of keeping the light burning and increasing its power. The first thing which reminds of this need constantly is the great mass of misin-

formation in the minds of so many Mohammedans concerning the Christ. They are partly excusable for this because of the type of Christianity they have seen in the lives of their fellow countrymen back through the centuries. This little group of Christians, although they have the most glorious list of martyrs of any Christian group in the world, have had among them, however, those who brought no credit to the name. This has come about partly through ignorance and partly because they have had to resort to trickery and deceit as a means of self-defense. This, the Mohammedan remembers and quickly forgets those heroic martyrs. Too frequently, too, the Egyptian Christian has been unacquainted with his own Gospel and Old Testament and so has been unable to testify when questioned for the reason for the faith that was in him. In addition to all this there is a deep-seated idea in the minds of Egyptian Christians, United Presbyterians as well as Copts, that it is impossible for the Mohammedan to be converted. Of course our own pastors, workers and Christian leaders believe that the grace of God is sufficient for all, but, in the rank and file of the church membership, something of the old idea still exists. It is a real deterrent to evangelistic zeal.

Another thing which constantly reminds us of the need to keep this light burning is the need which we see all around us among the Christian group itself. There are scores of villages in Assiut Presbytery alone where we have small groups of evangelical Christians who have no regular ministry. These go for weeks, and sometimes months, at a time without a regular church service or a sermon. The occasional visits of the itinerating evangelist or missionary is all they get. The situation in the Delta is worse for there the Christians, though fewer, are more scattered and consequently more alone and helpless in their efforts to maintain the Christian faith.

Recently I visited a village with Miss Finney, Elder Salih of our church at Sembellawein and Miss Liza, one of the Bible women. The village is located in the center of the Eastern Delta on the border between the Zagazig and Mansura districts. We found a village of over eighty houses, all of them Christian except two or three. This is most unusual in the Delta where the people are almost all Mohammedans. But the startling thing was that these Christians never have any religious services and, as far as we could learn there was not a Bible in the village. They asked for the visits of an evangelist regularly. Presbytery has none to send. The Mission long ago ceased attempting any advance work. We have done nothing for years in some districts but close down work and dismiss evangelists and teachers.

The Synod of the Nile accepts these neglected Christians as her responsibility and her home mission task with the great Mohammedan field as her special foreign mission task which she will take up when once she has done her duty to those

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"COMING, COMING, YES, THEY ARE!" IN INDIA

By Mrs. John Stewart, on Furlough, Philadelphia, Pa.

LISTEN! Do you hear that bell ringing? Sounds like a church bell. Very early this morning I heard it, then a horn blowing away over beyond that mango grove. What does it mean?" queried our guest from America, who was with us in camp near a Hindu city away out on Ravi River.

"That bell is not a church-bell," I replied "but a Hindu temple bell. It rings every night, when the gods are put to sleep, then again in the morning to awaken the gods. The conch-shell is blown then, too."

"Just as they used to do centuries ago, in stories about Hindus? Have they not changed?"

"They have changed very little." I replied. "Certain groups in some places have adopted modern reform measures, such as widow re-marriage, and some have even abandoned idol worship. But there are still millions of orthodox Hindus."

Our guest had heard of changes that have taken place in India, of the awakening desire for education and enlightenment, of the church that has arisen out there, and other things that had led her to believe that Hinduism is not as powerful as formerly. But when she was shown a copy of the census of 1931 in which only 1.76 per cent of the population of the Punjab is given as Christian, she realized that 98.24 per cent must be Hindu, Sikh or Mohammedan. In other words out of 1000 only 18 are followers of the Lord Jesus Christ. The remaining nine hundred eighty-two still have their ancient religions without Christ. The moral and religious atmosphere of the country is that of this great majority, whose religion was there at the very time when our Lord said, "Go ye into all the world and preach the Gospel."

One evening, as we looked up the river at the snow-capped mountains, we saw smoke rising from the sandy stretch in the bend of the river. "That" said I, "is the funeral pyre of a Hindu who has died today. Tomorrow we shall go over and inquire."

Next day we went. When we drew near the house where the young man had died, we did not need to be told which it was, for the heart-rending sound of wailing that reached our ears was our guide. We were almost unnoticed as we entered. The only response we received was renewed wailing in utter hopelessness. We saw the young widow sitting on the ground alone, clothed in very coarse cloth, her head covered, her heart crushed and broken under the abuses and curses that had been hurled at her, the alleged cause of the death of her husband, the son of the household. What was in store for her? Who knew? As we quietly slipped away the lines of John Oxenham came to mind:

"The shadow of Death hangs like a pall.
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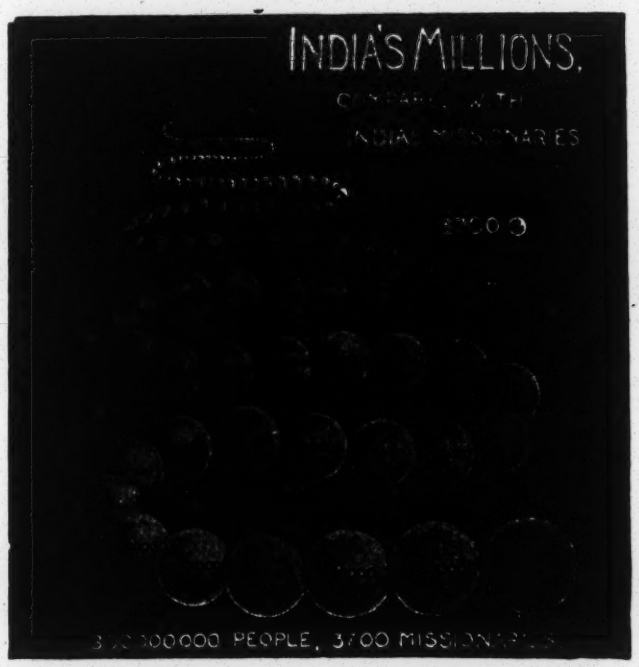
"The shadow of Death hangs like a pall.
Do you hear the voices calling
Out there in the black of the night?

Do you hear the sobs of the women
Who are barred from the blessed light?"

That evening with hearts heavy with the sights and impressions of the day, we talked. We had seen enough in that short time to convince our friend that the people in that city are in darkness—gross darkness. Indeed we assured her that we had only begun to see, and



India's Millions and India's Missionaries. This comparison was made some years ago. The proportion has changed but little.

that there are many more cities and numerous villages in the same condition.

A few days later we ventured into a dense grove, where there was a tomb of a Mohammedan fakir? There we saw a woman bowed with her head on the tomb, muttering a prayer. On the branch of a huge tree near by, we saw tags of cloth that had been tied there by childless women, praying to the dead fakir for a son. We saw another old fakir who had taken up his abode in the grove, receiving offerings from people seeking the blessing of Allah.

"Truly, I can understand how nine hundred and eighty out of every thousand in this country are without Christ," admitted our friend.

"There is far more yet" I said, "we have not visited the low-caste and outcaste sections but I can show you a copy of the Memorial sent to the Simon Commission by representatives of the 'Untouchables,' as a large community, about seventy million souls.

"In this Memorial two very significant things are revealed: One is their very deep dissatisfaction; the other, their bravery in expressing it. They say: 'We do not believe in the Hindu religion, nor do we hold it in high esteem.' Think of a hitherto inarticulate people daring to give expression to such sentiments! They also say: 'We do not desire to keep in close social or political contact with the caste Hindus, who think they are polluted by our mere presence or even by casting of our shadows on them, though they endeavor to count us with them so they may enjoy greater rights at the expense of ours.' Then follow some demands, such as a share in police, civil and military services, equal rights of ownership of property, etc.

"Do not these expressions constitute a challenge to us who have heard our Lord's command, 'Go ye —and preach the Gospel?' They desire a change of status and a freedom from their intolerable condition. Underlying this dissatisfaction and these consequent demands is a

great heart hunger. You and I have the privilege of passing on the Bread of Life to these hungry souls. When Jesus was feeding the five thousand men, he kept sending out the disciples with filled baskets until all the groups were satisfied. Can you imagine the disciples stopping short of the last one? What if they had let even one group go hungry? But they obeyed the Lord's command. 'Go—Give ye them to eat,' and the multitude went away satisfied."

Our friend asks "Why cannot the Church in India evangelize India?" The eighteen Christians evangelize the nine hundred eighty-two?"

We reply, "Let us tell you something about the Church here, then you can form your own conclusions. In the first place, the church membership being mostly from the outcaste, it is unable to adequately reach the higher castes. We marvel at the work of grace that has made a people of those who were no people. It is God's work. True it is that there are outstanding personalities in the church, who are respected by all castes, but the bulk of the membership has not yet the vision for the evangelization of the higher castes. This is partly explained by their slave mentality created by centuries of oppression. There is a lurking but positive fear in their hearts lest the higher castes, when won for Christ supersede them in their privileges in the church. The mental complexes of a country where caste prevails underly and permeate all the thinking of its people.

"The problem of the converted outcaste winning the high caste to Christ is that of the proudest man in the world accepting a doctrine that he detests, at the hands of a man whom he despises.

"In the second place," I continued, "the church is handicapped by the lack of funds. She is now undertaking the support of several home missionaries and two Seminary Professors, which taxes her ability to the limit. This besides the fact that 81 per cent of the churches support their own pastors.

"When we consider that the growth of the church in another continent required eight hundred years, do we not marvel at the progress of Christ's Church in the Punjab in the eighty years since our first missionaries went out? But can we justly call our task completed? There are other groups to be fed. Our Lord says, 'Go—Give ye them to eat'."

"Let me tell you an incident that has in it both hope and challenge. Not long ago there were several hundred leather workers, Chamars, gathered at a three-day wedding in Pathankot District. They invited the missionary to speak to them. He spent hours talking with them about the Saviour and really felt that some were almost ready to accept Him, if they only had some one who dared lead out. He drove home in his Ford Van on Sabbath and stopped for two or three hours at a village on the way. When he was driving through Pathankot bazaar, he was hailed by a crowd of men and on stopping discovered that they were some of these same Chamars whom

he had left at the wedding. They had come in to see him.

"It was time for preaching service at our church, so the missionary invited the men to get into the van and go up to the services. They did. If you could have seen those men in that service you could never have forgotten them. Everything that went on was new to them and they showed their surprise and great delight. On their way out they lingered to talk more and the older ones said, *'Sahib-ji our hearts are with you.'* But two of the younger ones, as they turned toward the bazaar, were met by two high caste Hindus who gave them some very ugly threats if they continued paying attention to such teaching.

"The real sincerity that the missionary felt in that admission—*'Our hearts are with you'*—helped him to pray with greater faith. They have not come yet, but he is still praying. Will you not join him? Oh! the joy it would bring to hear them say, 'Coming, Coming, Yes we are!'

"The Master waits. Perhaps it is for your prayer that He is waiting. Prayer there must be to win for Him that stronghold of the night. How long must He wait?"

EVANGELISM IN EGYPT

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of her own household. Both the Synod and the Mission have been steadily retrenching since nineteen hundred and twenty-six. Synod is absolutely unable financially to carry her present burden to say nothing of advance work. To see the Mission making tremendous reductions year after year has been most discouraging to them. Yet there is a special call today to go on.

Egypt is in a state of unrest and discontent. The people are no longer satisfied with the old things. They want a new education, especially for their girls. They criticize, and rightly so, much that is western. But they are learning to discern and it seems to me, that I note a growing desire for all that seems to them to be good from the west. They are discontented politically and also religiously. Political disturbances have been the rule for a decade and just now the Azhar University at Cairo is going through a student strike of unprecedented proportions, due to the discontent of the students.

We have the secret of peace, the light that drives away all darkness. Can we doubt that this is a time when our light should not be put under a bushel but on a candlestick so that all may see? Darkness can never overcome light. There are two things that Christ's people must do in Egypt that His promise may be realized. They must keep the light burning and they must keep it strong!

WHITE HARVEST FIELDS IN ETHIOPIA

By Bruce B. Buchanan, of Sayo, now on Furlough

CONSIDER this anomaly. The white harvest fields in Ethiopia are actually brown or tan and even black. Our Ethiopian friends are not washed out as are we in regard to pigmentation. There is plenty of local color. As far as color is concerned we are lacking in that respect, sadly so in the eyes of Ethiopians. One old chief once said to me: "You foreigners are sort of a dirty yellow whereas we have many beautiful shades of brown and red and black." It is all a matter of viewpoint.

But in one sense those harvest fields are indeed white, dead ripe waiting for the sickle. Great harvesters or combines are not a part of agriculture in that far land. Similarly mass movements are not common. It is the old hand sickle that cuts the grain and it is the "Catch my pal" method, fishing for individual men that brings in the harvest of souls. Ethiopia is quaint and slow but there is little actual starvation there. But what a spiritual harvest going to waste, waiting for the reapers. Almost everyone has something to eat, it may not be much and certainly would not be considered very much in America. But spiritually there is a famine, great numbers of men, women and children dying from the lack of the Bread of Life.

A white harvest field is ready for the sickle. There is no doubt of it. Delay is disastrous. But let us be concrete in furnishing some proof of this claim. There are many older men like Aba Bogino. This old Galla gentleman while not a mem-

A Village Group taken after one of the regular Friday meetings, held by Rev. Buchanan.

ber of Sayo Evangelical Church is surely enrolled in the Church on high. His having two wives prevents him from joining the Church below but surely he will not be excluded from the General Assembly of the saints. He had two wives years ago while he was still worshiping inanimate objects and still

The Rev. Bruce Buchanan and his helper Bareeca, starting out to a village to teach. Bareeca is a son of Aba Kajeilla, the Converted and healed leper.

under the sway of the witch-doctor. But he has found Christ. He has come to believe in that true Physician, the divinely appointed Healer of souls. It does one good to meet him in the way. He has a kindly, yes a Christian countenance. He is witnessing in his neighborhood for it was not long ago that he advised many of his acquaintances to leave the old ways for the Way of Christ Jesus. He is no longer sturdy and finds it difficult to attend our services. But he often comes and how he enjoys the Gospel feasts! There are scores and hundreds like him in that one Province of Wallaga and thousands like him in Ethiopia. The harvest is ready to cut. To delay is sheer folly.

Also take the case of Obo Yadessa, a somewhat younger farmer. He has no mule but walks about twelve miles practically every Sabbath to come to our services. Because of his plural marriage he, too, had to be excluded from our little Church. Is there any bitterness or resentment in his heart? Obviously not for he loves the Word and comes again and again even though he is not permitted to partake of the Lord's Supper nor to be added to the membership of Sayo Church. That was a sheaf worth harvesting and there must be countless more like him. Keep praying for more harvesters, not just American missionaries but also Ethiopian evangelists voluntary as well as salaried evangelists.

There is a work of Grace in operation in the vicinity of Beggie. Aba Kajeilla about whom Miss Blair and Dr. Maxwell have written, is still on the job introducing people to the Saviour. He works voluntarily among a needy Mohammedan population. Those unfortunates do not know much about Matthew's or John's Gospel but they are observing the Gospel according to a converted old pagan, now Christ's man, Aba Kajeilla. The old man has a great dream (and not just a day dream or a pipe dream) of getting a school started in his district, a Christian primary

school. In this way many of the adults will eventually be reached as well as the children. What a potential harvest! Bring on the sickles in Christ's Name. Our little Church has promised some help toward locating a teacher there and the Mission is going to try to help just a wee bit. But prayer is needed and you each can be a co-harvester.

One thinks of the harvesting in our Sayo hospital. That is truly marvelous in our eyes. It is not just the doctor or the nurses, splendid Christian witnesses that they are; it is not just Miss Blair who often lends a helping hand or even the crippled hospital evangelist, Ordufa Reibu. This band of harvesters includes a little committee (and a working one at that) from the Church who visit the in-patients. Now these visits are a bit like pastoral calls for they include soul welfare as well as social service. Many have found their Redeemer through this agency. The equipment for reaping a spiritual harvest is set up not only in Sayo and our other two stations, but in the other missions at work in Ethiopia. Dr. Lambie's S.I.M. group is doing a great work. But you in the homeland can share in this harvesting.

One or two aspects of Ethiopian grain harvesting. One never harvests alone. It simply is not done. The more the merrier—that is the rule and one usually sees a crowd of thirty or forty harvesters gathered in from the entire community. It is a time of sociability and goodwill. Exactly as it should be. Come friends, let us enjoy this even better type of harvesting. Let us get the thrill from winning souls that our Master wishes us to experience.

When the grain is dead ripe there must be action. Time counts. The grain must be cut. So it is in soul harvesting. The night is coming when none of us can harvest precious souls for whom Christ died. The day is far spent. We cannot wait. Such a harvest is not only urgent, it is imperative.

Frequently a rain comes on and if the grain is still standing it is a calamity. So it is in this harvest Christ is directing. The rain of commercialism and materialism is nearing Ethiopia. That old country is changing all the time. The youth will soon be tempted toward all the sins of our so-called civilization. Cut the waiting grain and do not wait.

One sometimes foolishly smiles at the crude harvesting instruments in Ethiopia. The people there never heard of McCormick-Deering machinery. But they get in the crop. Your workers out there are decidedly weak and human. Even our splendid native workers are frail. But simple tools suffice. The big idea is to get the crop in before it is too late. Don't think just about the comforts and luxuries of life. Think and give and pray to reap that white, yes that golden harvest in Ethiopia for Christ. He is summoning all of us to not only lend a hand but actually exert ourselves to save the crop. A wasted grain crop is pitiful. But lost souls are tragic, eternally so.

The harvest in Ethiopia is ripe, it is lost if we do not do our very best right now till the end.

BEARING THE EVANGEL IN THE SUDAN

An Interview with the Rev. Glenn Reed, on Furlough, Houston, Pa.

THE telephone rang. Then a voice from an outlying town: "My son asked me to call you and say that he had received your letter asking him to write an article for *The Womens Missionary Magazine.* He is in the hospital; he cannot write but he can talk; if you will go to the hospital he will give you some information on the subject."

The keen disappointment was but momentary and was soon changed into anticipation. Here would be an "Interview" with an ambassador —an "Ambassador of the King".

By appointment, on a rainy afternoon I went to Columbia Hospital, that blessed haven for sick missionaries, and there I found the Reverend Glenn Reed, not in ambassadorial regalia but in a hospital gown, lying prone in bed. But periodicals brook no delay and it was necessary to have this "Interview" at a particular time.

As I had stated in my letter the subject — "Bearing the Evangel in the Sudan" we began at once.

"I think I understand the nature of the work in the Northern Sudan" I said. "Is it not much like our work in Egypt?"

"Yes," replied Mr. Reed "the churches in the North Sudan are just an extension of the Evangelical Church. The evangelists and workers have nearly all come from Egypt. With the exception of the Rev. Toobia, born in Egypt of slave parents of the Dinka tribe in the Sudan, educated in our college in Assiut, Egypt, all the ministers and evangelists are Egyptian. The first members of the church were those who had come from Egypt to the Sudan for business or in government service and today many of the members are Egyptians though there are also Sudanese and some Ethiopians in the church membership. Many of these are well educated men, fine helpers in the church and some of them are able to give good Gospel messages, taking turns in the preaching service.

"Itinerating into areas other than the fixed preaching places in the Northern Sudan, for the purpose of presenting straightforward Christian messages to Moslem hearers, is done as frequently as time and funds will permit.

"The evangel is carried into literally hundreds of homes in the Northern Sudan by our missionaries, who themselves work as Bible Women and supervise the work of an ever increasing number of well trained native women evangelists. In recent years this bearing of the evangel to secluded women and girls has had the evident result of baptisms and of creating Christian homes. Unseen results consist of secret converts and lives transformed through a knowledge of a loving Saviour. Again to children is given daily instruction in the Bible and a presentation of Christ through teaching and living examples—for every school is an evangelizing center."

*We hope that before this "Interview" reaches our readers that Mr. Reed may be quite well again.

"What about the Southern Sudan? Would I feel at home in a church service there?"

"You would find it different. Here again lay preachers take turns in preaching the Gospel. In Doleib Hill we have a choir of school boys who lead the singing. At Nasir the Xylophone is used, much to the delight of the people, to lead the congregation in the praise service."

"No clerical dress or vestments?" I queried.

"No, just the simple Sudanese cloth draped under one arm and tied in a knot on the opposite shoulder and occasionally a pair of 'shorts' represent the preacher's gown and the choir boy's vestments.

"Men and women, boys and girls sit in respective groups. The choir boys stand when singing, while the congregation remains seated. Nearly all the singing is done at the first part of the service. Then follow Scripture reading, prayers and a Gospel message.

"During the last song, which is a special one, all the Christians stand and all the others, including the boys in the choir who are not church members, remain seated. Thus they stand, these Christians, to witness that they bear the name of Christ."

"From whence did this congregation come?" was my next question.

"From villages in the vicinity, some of them rather distant," and picturing the shiny automobiles that line the streets near one of our churches on a Sabbath morning, I said, "And how do they come?"

"On foot," replied Mr. Reed, "there are no wheels in Shulla Land, nor are there riding animals —no donkeys, no camels, no horses —nothing to ride unless one goes by boat up and down the river. So when the last song is sung and the benediction is pronounced, these simple primitive folk trudge back along the paths that lead to their tukls."

"How have these churches been built up?"

"They are all the result of personal evangelism. It has taken many years to convey to these minds, darkened by superstition and ignorance the central fact of our evangel that the Christian religion is not a dogma, nor a set of rules, nor a ritual but a life, and that this life can come only through Jesus Christ, only through Him can man become a 'new creature'."

I asked about the preparation of new converts for church membership and Mr. Reed said, "Those who desire to profess their faith in Christ are placed in a communicant's class and given thorough instruction and when in the judgment of the missionary and elders they are ready, they are baptized and received publicly into church membership.

"It is interesting to know that the elders, who were chosen by the people themselves, are almost all young men, some of them younger than myself. In a land where age is revered and where the voice of the old man is so authoritative, the people were discriminating enough to see that these young men, who had been trained from childhood in the Christian faith were best fitted to help direct the work of the

church. These young men in Doleib Hill meet with Rev. Heasty to examine the candidates for baptism. Knowing the native heart and the temptations of the average person, they are able to ask some very searching questions, to test the sincerity of these who seek entrance into the church.

"One service the elders render is to get into personal touch with all the communicants prior to communion. Some of those who lived near the mission have moved to other villages and without a daily paper, or a telephone how could a message be sent except by the messenger?

"Very young persons are not received into membership. It has seemed wise to wait until the boys have been initiated into the tribe through tribal ceremonies. After this is over the young man is his own man—in other words he has become of age, responsible for his own actions."

Then Mr. Reed's face lighted up as he told of a Sabbath not so long ago when fourteen young men stood before the congregation and were baptized and received into the church.

"How wonderful!" I exclaimed.

"I'll never forget that day," he replied.

"What are the Christians themselves doing to bear the Evangel? It must be true in the Sudan as elsewhere that these Christians must eventually be the evangelists to their own people."

"Yes, we try to lay this responsibility upon them and they do help. Mr. Smith and his boys at Nasir have been particularly successful in itinerating. They have gone out regularly to neighboring villages to preach the Word. At Doleib Hill a very unique service is rendered at Christmas time. The Christians save up money through weeks and with it purchase cloth for the poor. As they go out to distribute their gifts, they tell each group of people they meet, the Christmas story. Thus a great number of people who would never come to the church hear this wonderful story of God's great gift to the world from the lips of their own people."

"Do not the schools offer the best opportunity for real Gospel teaching?"

"Yes our schools are definitely Christian, where the Scripture is taught and where the Christian life is explained, and where prayer and praise are constantly heard. Here our teachers, who have acquired a good working knowledge of English are our fine helpers. To our boarding schools come boys from distant villages. Here they find Christ and go back home again to tell the good news. One of the fourteen recently baptized was the son of a Medicine Man, a very powerful one and this young fellow now goes back to his village to witness for his new Master.

"In addition to day schools and boarding schools we are trying something new to us and to our people—Bush Schools."

"Do you mean schools out in the jungle?"

"No, that term is rather misleading. This simply means a kind of branch school, away from the cen-

ter. Our first Bush School was rather unique. When the dry season comes on, water gets low and scarce, the grass dries up and the cattle have to be taken to new pastures. The islands in the river are covered at high Nile, but when the river goes down they emerge and are covered with luxuriant grass. Young boys are the herdsmen who go with the cattle and remain for a period of time.

"The missionary wanted to start a boys' school in a certain area and went to interview the village fathers. The fathers saw the advantage of a school but insisted that there was no use to try for the boys were all off to the 'cattle pens'! Then the missionary said, 'Why not take a school to these boys?' He called for volunteers from his own staff and found his teachers willing to go on this mission.

"This school has been most interesting. It was not a standard graded school, there was no ambition to meet government requirements, no worry about seating space for each pupil or special systems of ventilation; a section of the cattle yard on the shady side of a grass hut strewn with the ashes of the preceding evening's mosquito smudge-fires constituted the class room. Thus our own Shulla teachers who had learned of the Way of Life instructed these simple shepherd lads in the simple rudiments of education, they taught them to tell the Bible stories which they had repeated over and over in their hearing and they taught them to sing of Jesus, the Savior of the world.

"Of course we strive to carry the evangel in various ways; for example Mrs. Adair's meetings on her porch."

"Shall we call them 'Porch Parties'?" I interrupted.

"Yes, if you like—'Mrs. Adair's Porch Parties.' At noon Mrs. Adair gathers a group of children on her porch and teaches them some very useful things for their every-day lives and then she teaches them to sing, and into their young minds she pours the wonderful story of Jesus who loves little children.

"Again, there are morning prayers with all our workers. At Nasir while building was going on during recent years, there were many workmen from both the Nuer and Anuak tribes who here had their first opportunity to hear the Gospel. These, going back to their people carry a tiny little taper of light."

"I must not tire you longer," I said.

"No, don't go. I could talk all night about the Sudan. I love those black people," said this young Ambassador.

Just then Mrs. Reed, who, too, has shared in the service, and other friends came in and I felt that the interview should end, though we had not yet touched on the ministry of healing as one of the tender ways of teaching about the Great Physician.

I saw, as I wish every member of the United Presbyterian Church might see, how the Evangel is being borne throughout this land of shadowing wings; in different languages, in Arabic, in Shulla, in Nuer, and in Anuak. Through the

(Continued on page 468)

CAROLINE CARLE LAWRENCE, M. D.,

By Anna B. Watson, M.D., New Athens, Ohio

IN LONG BEACH, California, on January 30, 1935, Dr. Caroline Carle Lawrence passed to her Heavenly Home.

Dr. Lawrence was born of Scotch Imigrant, early Colonial and Revolutionary ancestors at Argyle, N. Y. She was educated by tutors; the Argyle Academy; Elmira College, N. Y.; The Woman's Medical College of Pennsylvania; post graduate work in the Johns Hopkins Hospital, Baltimore. By appointment of the Women's Board she went to Egypt and was located in the Delta.

The work at first was in clinic and village — truly pioneer work. She gave much thought and time to the planning and the erection of the Tanta Hospital. Great was her joy, when the building was completed, and the sick could be admitted to a modern hospital.

After twelve years of unselfish and devoted service to mitigate the suffering in Egypt, health compelled her to return to America.

When more than a year was spent in quest for health, she was asked to return to Egypt, she replied, "It would be unwise to do so, as it would only invite another breakdown." She accepted the position of Medical Examiner in the Gary, Indiana School, where she labored for twelve years with conspicuous success.

Hearing the call of the Red Cross, Dr. Lawrence joined the expedition to Palestine where she was placed in charge of the Children's Hospital in Jerusalem.

Her Alma Mater, Elmira College, N. Y., invited her to be its Resident physician and Professor of Hygiene. This position she held until health compelled her to relinquish the work.

Caroline C. Lawrence, M.D., who gave twelve years of beautiful service to the suffering womanhood of Egypt.

Dr. Lawrence possessed an unusually brilliant and analytical mind. She was a woman of strong convictions; wise in her judgments; generous in her gifts; strong in faith. Her Christianity was the practical kind—the kind that was ever ready to help another "carry on," especially did her sympathies

go out to the under-privileged.

When compelled to retire from active work, she went to Long Beach, Calif., where she lived with her lifelong friend, Miss Helen Sill, who most lovingly and tenderly cared for her in her last illness.

The Tanta Hospital stands as a memorial to her unselfish, sacrificial work. Her life is ended here below, but it will go on bearing fruit in others, whose lives were influenced by her Christ-like life.

I knew her intimately. She was an inspiration to me as we worked and planned together for the sick and suffering of Egypt. I bear testimony to her tireless efforts, her unusual ability, her broad and cultured mind, all of which she dedicated to her Lord and Saviour.

A JOYFUL WORKER

By Miss Minnehaha Finney, Mansura, Egypt

Dr. Caroline C. Lawrence and Dr. Anna Watson came out to Egypt, two years after I came and were located in Tanta, my neighbors, as I was then in Mansura, during all my first term of service. How well I remember the beginnings of their work there in Tanta, when they laid the foundations of the Tanta Hospital which was started as a special Hospital for Women and Children. It was not an easy thing to do, to begin this work as such a thing as Women Doctors had never been heard of in the land of Egypt. But, these two fine women made their place in the community and afterwards when I was located in Tanta and remained for a period of twenty years, the echoes of the work those two women did in those beginning years, were constantly heard. Over and over the question was asked me, "When are Dr. Anna Watson and Dr. Caroline Lawrence going to come back to Tanta Hospital?" It was our dearest hope during a long period of years, that they would return, but for reasons of their own, family reasons, they were not permitted to return.

Both Dr. Watson and Dr. Lawrence were much loved and appreciated in the Tanta community among all classes of people. It is in a special way I want to say something about the work of Dr. Lawrence who has so lately gone to her reward. She came out here to Egypt rather young in years, but well trained for her work and with her fine culture and brilliant mind was not only well equipped for her profession, but was a real delight to all of us. She was interested in many things outside of her profession such as archeology and literature and it was a privilege to be with her. Her quaint humor was always a source of fun and many a good laugh we had over her description of her patients in her clinics. Her patients loved her and she loved them so her description was never at their expense but it was in the way she told it all.

Her "Baby Ward" in the Hospital was one of the special sights of the hospital, so new in those days. How the little tots crowed with delight when the "Pretty Lady" as the ones who could talk, called her whenever she came into their range of vision. She was a great favorite with the young children of the missionaries and I think it was because she so delighted in them herself. Her love for

children was a great asset to her in her profession.

In our busy lives we have lost touch with so many dear friends who have meant much to us in other days. As I look back to those days when we were young and life was before us I think, "How Happy We Were!"

THE "WISE WOMAN"

By Miss Margaret Bell, Fayoum, Egypt

It was an unusual privilege for a young missionary to work in the station where labored our beloved lady doctors,—Dr. Caroline Lawrence and Dr. Anna Watson. They were sympathetic and understanding friends, they were wise and experienced counsellors, they saw the humor in any situation, and above all, they knew and loved our Master. The native people immediately classed me with "The Wise Women," as our lady doctors were called. Hastening on my way to school, more than once I found some one obstructing my path, and a face thrust before me saying "Please, wise lady, tell me what to do for my eye."

A visit to the clinic in those early days, gave one a glimpse of the extent and quality of the work done. Women of high and low degree jostled against each other as they brought themselves and their children to these dear doctors whom they learned to trust. One day Dr. Lawrence sent the clinic helper to call me from another room. She wanted me to see a fat little black baby boy. "Isn't he roly-poly?" said Doctor as I entered. "Yes," I replied hesitatingly, for I saw his swollen suppurating eyelids, and the sight was almost too much at first. Dr. Lawrence with consummate skill was cleaning them up, treating them and showing the mother how to care for them all at the same time.

Some of the local doctors snubbed our lady physicians at first and called them "Midwives," but only our Lord Himself knows what a God-send they were to suffering neglected women and children in this Moslem land.

The foundations for the work of Tanta Hospital were well laid. Some one has said that Hospital work is the overflow of love. Certainly it was true in the case of Dr. Lawrence who gave herself unreservedly to the sick and suffering. Whether she found her patient clothed in rags lying on a bit of matting on a dirt floor, or in silken garments in a pasha's palace, or finally in the Hospital whose building she watched over with such keen interest, she gave the best that her brilliant mind and painstaking preparation could offer. "She hath done what she could."

"He is counting on you."
Oh! the joy and the grace
To look Christ in the face
And not be ashamed.
For you gave what He claimed
You laid down your all
For His sake—at His call.
He had counted on you
And you failed not—
What then?

—Bessie Porter Head.

FOUNDING OF THE FIRST GIRL'S SCHOOL BY THE AMERICAN MISSION IN EGYPT

Gleaned from Mrs. McCague's letters by her daughter, Miss Lydia McCague, Omaha, Nebraska

AS this year marks the seventy-fifth anniversary of the opening of the first girl's school under the American Mission in Egypt, it is interesting to see just how the work started. Our first missionaries, Rev. and Mrs. Thomas McCague, on arriving in Cairo in 1854, found a deep-rooted native prejudice against the education of women, the idea prevailing that they were incapable of being taught.

After living there nine months, Mrs. McCague wrote:

"There is a number of schools here for boys who are taught to read and write; but there is only one school for girls among the natives. Girls are not loved as well as boys, and their parents think it is not necessary for them to learn to read. We have not yet learned the language sufficiently well to open a school but we will try to persuade some of the people to send their girls to us and have them taught."

As time passed on, the opening of a girl's school was the subject of much thought and planning. The chief trouble was the want of a native teacher. "We could not hear of a woman in all Cairo who could read and write," says Mrs. McCague. "Repeated attempts were made to train girls in our own house for that purpose, but parents or friends would let them remain only a few weeks."

When they had been on the field fourteen months, she wrote of one of these attempts:

"My little native girls do not come to study any more. As girls are betrothed and married at ten or twelve years of age, often-times earlier, the relatives fear they will lose their opportunity of marriage, should they remain with us."

Egyptian ideas of female education then was largely needle work and embroidery. To quote from a record of Nov. 1855:

"A school for girls was opened about three weeks ago in front of our dwelling. We observed the teacher and pupils sitting on the floor engaged diligently with their needles but never saw them use anything in the form of a book. There is now in my hand an Arabic and English book, one of the sections of which is headed, 'Things required for a girl's school, viz: needles, pins, thimble, tape, thread, silk, cotton, ribbon, trimming, lace, buttons, scissors, a bodkin, a pattern, a sampler'. Not a word about books!"

During the first four years Mrs. McCague tried in vain to get a school started. Mr. McCague writes in 1859:

"We thought last week we were going to succeed in opening a girl's school as we heard of one Syrian woman in Cairo who would come to us. We immediately sent for her and received an answer that she would come, but she has not made

her appearance. We will still make an effort to get her, for it is very seldom we hear of one who can read, write, and sew, who would be willing to come."

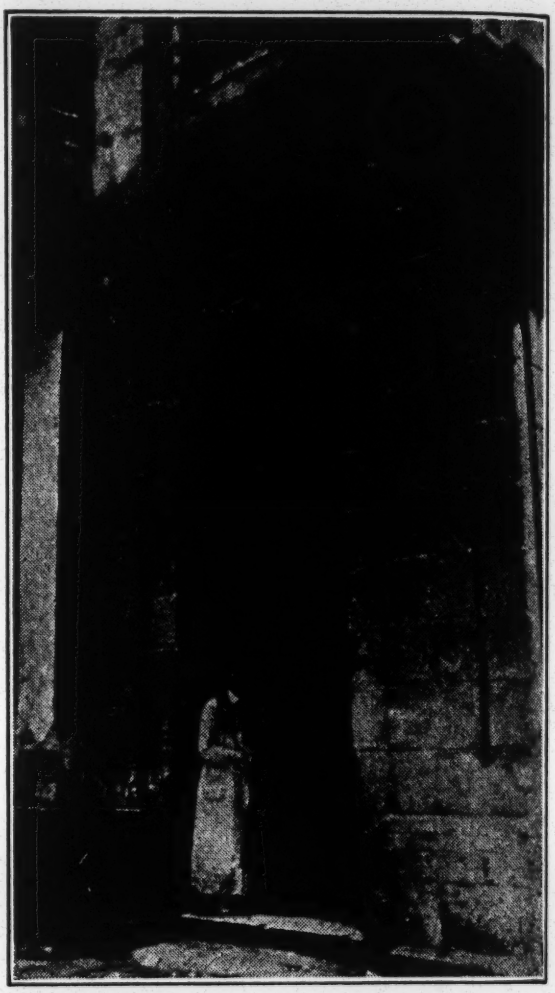
The Syrian woman evidently did not show up. At length, other methods failing, Mrs. McCague invited some women and girls to her house to teach them to sew. A Coptic woman, Miriam Marcas, was employed for this purpose, but she could not read. Finally a girl's school was opened in their own home in Haret es Sakkain with Mrs. McCague teaching Arabic reading and spelling, in the mornings, "frequently with a babe in one hand and a primer in the other." Miriam taught sewing and embroidery in the afternoons.

In a letter to her sister dated July 9, 1860, Mrs. McCague wrote:

"The female school which has so often been just on the eve of opening, really sprang into existence two weeks ago, with four girls, and now we have fourteen. In the two weeks the sewing teacher and six of the girls have learned the alphabet, and can pronounce words of three letters. I can't leave Margy* long, but a commencement is made and we hope soon some teachers will be made out of the little girls I am now teaching in my stammering way. Oh, if I could only speak Arabic as I do English!"

In later years Mrs. McCague wrote:

"The school began with four, but soon increased to forty girls, bright and eager to learn. The work was exceedingly interesting to me, but in the fall and winter of that year, owing to frequent attacks of ophthalmia, I was unable to teach. Sometimes the girls would come to my room, and well do I remember their sorrowful and almost pleading tones as they said, 'Oh, lady, if we only had someone to teach us to read!' But they continued to come regularly, the most advanced going over the lessons they knew, and teaching them to the newcomers. The reader was composed of



The First Open Door for Girls. This is the Door of the Building in which Dr. and Mrs. McCague opened the first Girls School in Cairo, Egypt. June 20, 1860. Miss Margaret Smith standing in the door way carried on this school 38 years.

*(Margy is now Mrs. Margaret McCague Gordon, wife of Rev. Albert Gordon of Youngstown, Ohio and mother of Rev. Livingstone Gordon of the American Mission, Alexandria, Egypt.)

short, easy quotations from the Bible so it really was a Sabbath School every day.

"Thus the school was continued until the spring of 1861 when we were obliged on account of illness, to return to America. But God had provided a teacher, Miss Sara Hart, a Christian Jewess, who had formerly been in the employ of the Mission to the Jews in Cairo, but had entered into our service a month before we left. She took charge and was an earnest and successful worker until her death in 1869." She was succeeded by Miss Margaret Smith, who remained faithfully with the school for thirty-eight years.

"From this school have come many teachers and Bible women, intelligent wives of native pastors and others, assisting their husbands, caring for their children, and teaching their daughters to become like themselves, useful, happy Christian women. When we remember our first attempts to gain the confidence of the parents to let their girls come to us, we know this promise has been fulfilled. 'Ye shall reap if ye faint not.' "

It was the writer's privilege when she visited Egypt in 1926, to be present at the Commencement Exercises of the Cairo Girl's College and to hear their orations in Arabic and English; to see the graduates of the P.M.I. sitting on the same platform with the men of Assiut College; to visit the high and grammar schools of Luxor, Tanta, Cairo, and Alexandria; to be taken by Miss Anna Y. Thompson to a little, obscure, primary school in Cairo because, she said, "You have been seeing the fruits, now you must see the roots." But the greatest thrill came when she was taken by Miss Margaret Smith to the very house in the Haret Es Sakkain where her mother began the first school, and then afterwards to its present location There under a picture of Mrs. McCague was a tablet with this inscription:

"Mrs. McCague, wife of Rev. Thomas McCague, D. D., came to Egypt with her husband in 1854 and they with Dr. Barnett were founders of the American Mission in Egypt. Mrs. McCague established the Haret Es Sakkain Girl's School. This is the first school for girls, established by the American Mission in Egypt, and has continued from its founding June 20, 1860 until the present day."

ULEMAS BAN GIRL GUIDE DISPLAY

The Ministry of Education recently sent invitations to H. H. Rector of Al Azhar, the Mufti of Egypt, and to many Ulemas in the Sheri Courts to attend the Annual Girl Guides Display.

The Rector wrote to the Ministry of Educational apologizing for being unable to attend, while the Mufti, the President of the Supreme Sheri Court, and all the other Ulemas did the same thing.

In this connection it should be pointed out that the Ulemas consider, or rather believe, that such display is inconsistent with the teachings of Islam.—*Egyptian Gazette.*

THE FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

By Mrs. Harriet S. Boobyer

IT has been my privilege the past two winters to be able to attend that one of the Florida Chain of Missionary Assemblies held in the city of St. Petersburg. This interdenominational organization for missionary information and inspiration has been growing in scope from its modest beginnings in 1913 until in this last season of 1935 Assemblies were held in 16 cities from January 26 to February 26. The working plan of the Chain is very effective. Each city has its local Executive Board composed of representatives from the missionary societies of the Protestant churches. The presidents of these City Executive Boards with one other member selected by the State Chairman, Miss B. Louise Woodford of St. Petersburg, compose the State Executive Board.

The speakers who compose the personnel of "the faculty" (also referred to as "the chain gang!") are outstanding missionaries from the home and foreign fields of the various denominations. But the presentation of the work in these fields is solely that of "teaching, preaching and healing the sick," no denominational plans or problems being mentioned. Included with these are inspiring Christian nationals from the East and those occupying important places in other phases of mission activity in this country. Lack of space forbids the mention of those who have brought the richness of their experience to these programs save that of Dr. E. Stanley Jones last year and of Miss Lucy Wang and Dr. T. Z. Koo of China, Dr. Ida Scudder of India and Miss Yosko Saito, the sweet singer of Japan, this year. These speakers not only contact the large audiences that fill the place of meeting but address organizations of different kinds, schools and clubs, all of which together with newspaper publicity makes the entire city "mission minded."

This is a rare opportunity of hearing and knowing of missions the world around. This year, for example, we were told of the work done in the coves of our southern mountains, among the Spanish-speaking people of the Southwest, among the Seminoles of Florida and the aliens of our great cities. We heard of Latin America and the Philippines, of Borneo and Korea, of China and Japan and of India. We were faced with the condition of the Jew, with some of the problems of the Church and with the responsibility for our young people and we were challenged to a more vital Christian citizenship. What a feast of good things! What an inspiration and uplift! What an encouragement and what a challenge! I, for one, came back to that part of the great missionary task and opportunity that God has entrusted to the United Presbyterian Church strengthened and enthused by this wider vision and this time of "re-thinking missions."

FOREIGN CORRESPONDENCE

INDIA

Mrs. R. R. Stewart, Editor, Rawalpindi, India

A GLIMPSE OF DISTRICT WORK

By Miss Sara Moore

It is moving day in camp but the camels which were to come early have not yet appeared at ten o'clock. A man takes his bicycle and starts off the six miles to the place from which they are to come. There the man says he sent them off early so the servant turns back and on the way finds them grazing. The men with the camels tell him they were told we did not break camp until one or one-thirty but they will come on now. With everything packed ready to load we have been reading or writing so as to improve the time.

With the assurance that we are really moving, Salatiel, the evangelist who is itinerating with us, and I start to a village about a mile and a half away where there is a Christian family whom we have not visited. I am riding a horse which belongs to the potter of the village and Salatiel is on his bicycle. The horse is slow but sure-footed and goes when the owner keeps urging him up. The potter insists we can not go by the nearest road as they have put in some of the Y shaped stiles so much used in this section so that pedestrians may pass but animals can not. It seems to me the road by which he takes me is twice as long as the one by which I had planned to go. As we ride through the high grass which grows near the river the birds are feasting on the seeds which their Heavenly Father has provided for them.

We reach Janial and as we ride through to the outer edge where the Christians live, people see us and follow. When we sit down to teach the Christians, their court is filled by non-Christians so first we tell these of the One who died that they might live. Now the Christians have a lesson, then we join in a psalm of praise followed by

Miss Henrietta Moore crossing a Y. Stile

prayer. Again I mount my horse and we are off to a second village which is nearer the place to which we are moving our camp. At Bambial we come to the Christians' homes first. They quickly place beds for us to sit on and express their pleasure at our coming but want us to bring our camp to their village. The wife of the eldest man came from Sangla Hill, followed later by her brother and his family and a cousin and his wife. The

brother is now a widower but his eldest daughter and a son are married. These show a desire to learn and seem superior to many. We give them a lesson and have prayer and praise. They insist that I bring my sister and come and that we give them word when to expect us. As we leave two of the young men walk with us through the village until we come to the river when I again mount as there is no bridge so it is necessary to ford the river.

Now we go to our new camping place and ford a second river just before we reach camp. There have been many small streams which we have not counted. Salatiel had to wade and carry his bicycle while I crossed on the horse. We reach the camp when it is almost dark to find the tents pitched and things being put in place. Had our camel men been on time the camp would have been ready early in the afternoon. The others travelled one side of a triangle while Salatiel and I travelled two sides.

A few days later in response to the invitation of the Christians in Bambial we hired a tonga—a two wheeled conveyance—and went by another road to spend the day with them. Though we wrote three days before, the card only reached them the evening before, as village mail frequently goes by a circuitous route. When we arrived their houses were clean and some of the women were making preparation for us by washing their clothes and the men by having their hair cut. Soon a chicken was killed and dressed, chicken curry and unleavened bread were cooked, eggs hard boiled, tea made and we enjoyed a hearty meal. While the Christians were busy preparing the food many came from the village to see us, as we passed through the village on our arrival. We had an opportunity to give the Glad Tidings many times without leaving the house. When the meal was ready the neighbors were asked to leave. We were served, then the family ate, after which we had a simple service with them. Non-Christians stood and listened during the service. The father gave two rupees of collection. We returned to camp in the evening with a desire to take our camp to Bambial.

MARGARET MURDOCK WRITES:

Winter work in Campbellpur consists of camping in tents in the larger centers from which we go out daily to preach to the women in the smaller villages. Summer time we spend in Campbellpur visiting and teaching the non-Christian women in their homes. Then I have work among the Christians, weekly junior meeting and a meeting for the larger girls, a small day school, a class of children in the Sabbath School and two "teen" age girls who are learning to read in lessons I give as often as I can.

ROMA BEATTY SAYS:

It is great to be back in India and in my old place, Badomali, after a year and a half in America.

Yesterday we went to a village to see a new school and found 19 Mohamedan young women and girls and six Christian girls studying the Primer. Three Mohamedans and three Christians had finished the Primer and were ready to begin the First Reader. We paid the teacher a little more than twenty dollars, for this eight or nine months work.

I had a missionary meeting the other day in which there were seventeen women besides myself and there were fourteen babies under three years of age! Is it any wonder I missed the children in America? The women decided they would give their money toward a church in their village. They have worshiped in some courtyard all these years but are anxious now to have a house of worship. I feel it a privilege to be permitted to have a share in the work in India.

EGYPT

Miss Minnehaha Finney, Editor, Mansura, Egypt

VISITING VILLAGES FROM THE "WITNESS"

By Mrs. W. J. Skellie, Luxor Egypt

The boat was tied up at Esna, a large town south of Luxor. After doing the necessary morning work I started out about eight o'clock with the Bible Woman to visit with her the homes where she was giving her regular lessons. Each place we went it took more or less talk to persuade the women not to serve coffee. I, being a stranger and a visitor, it seemed necessary to them. In most of the houses we just went inside the door and sat in the entrance way, sometimes on a bench or perhaps a chair if one could be found for the visitor. Chickens and pigeons and babies were often our companions. I was glad to find that some of the younger women could read the lesson and answer some of the questions and one of them led in prayer, but the older women couldn't grasp much of it. One poor old soul when asked about last week's lesson said, "I have no brains, I can't remember." And then when the Bible Woman prayed she repeated the prayer after her, a few words or phrases at a time. One place the mother was away from home, but the very bashful daughter was there and it was rather difficult to get the Bible story across to her. Nine homes were reached that morning and it showed to me what a help these Bible teachers are to the women, who have so few opportunities for learning the great lessons of the Bible.

On the boat work our Sabbaths are usually the busiest and fullest days of the week. One Sabbath last winter stands out rather clearly in my mind, because of the variety of experiences. After attending the morning service in our own Evangelical church in Arment, we went to the Coptic church next door where Mr. Skellie preached a short sermon—this was by special request from a visiting priest and is rather an unusual happening. Before returning to the boat for dinner we had time to make two calls. Visiting in the homes is one of the best ways of getting acquainted and in close touch and sympathy with the people. In the afternoon we went again to the Coptic church as they were having a special service and I helped out in the music with our little folding organ. Before returning to the boat another call was made and a mourning attended. Mournings are always very sad and it is the custom to sit and mourn for days.

In the many villages that are visited during the winter season, we have varied experiences, make many friends and see much need. We would ask your interest and prayers for these people who live in the more remote parts of this valley of the Nile.

MOTHER'S DAY IN EGYPT

By Miss Frances Patton, Mansura, Egypt

Mother's Day is not officially observed in Egypt by our church. Last year we thought that it would be rather fitting for our school of girls to do something on that day. Throughout the week, chapel talks had been appropriate and leading up to the day. Compositions had been written both in English and Arabic, "Why We Should Honor Our Mothers." Suitable poems both in Arabic and English had been memorized and on Friday each of the little tots took home something she had made with her own hands that day as a gift to her mother.

Sabbath morning at the usual hour for service in the church the girls were all in their places. Exercises and songs were given by the girls and then our pastor Rev. Marcos Hanna gave a short sermon to them. We had tried to get the mothers out. Few came but I noticed that quite a number of the fathers were there.

We had hoped to be able to give each child a rose to hand to her mother. Our cold weather in this locality had cut the roses short. We had a couple of bowls on the pulpit, with a few white roses scattered through them.

After the service we heard many complimentary remarks by the congregation about the observing of Mother's Day. We hope that there may be an influence felt in the lives of the girls because of our undertaking. So many grow up without any idea of obedience and honor to parents. Many children in this land have had no feeling of love shown for them by parents and are simply knocked about, uncared for and unloved.

ETHIOPIA

Mrs. Bruce B. Buchanan, Editor, Sayo, Ethiopia

A FORWARD LOOK

By Mrs. R. W. Hockman, Addis Ababa, Ethiopia

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

New Year's Day is a fitting day to look over the events of the past year. If we think in terms of large numbers, it would look as if we had failed in bringing many to our Savior. Our Lord hasn't told us that we are to always expect large numbers, but we are to be faithful in sowing the Precious Seed.

True it is there have been few real genuine conversions here in Addis Ababa station, but we do not become discouraged. We feel definitely that those who have accepted Christ as their Saviour have really meant it and want changed lives.

We have been praying for our native Christians to take an interest in witnessing for their Savior. Recently several of our boys have expressed just such a desire and have gone into the sick wards or out into the country to tell the Good Tidings to those who have never heard.

About two months ago one patient on leaving the hospital told us that if he had $1,000 it would not pay for what he had learned about the Lord while here. He had previously called the hospital "The House of God."

There has been a marked increase in our Sabbath School attendance for which we praise God. This, too, we feel has come about by united prayer here on the compound.

If we as missionairies would look into our own hearts, I am afraid that we would see that we have disappointed our M a s t e r many times. Do pray for us that we may always be kept faithful to the Great Task of bringing our Lord to the people in darkness.

Our prayer for the coming year is "Oh, Father, cleanse our hearts and so fill us with power from Thy Throne that we may be found faithful, that in no way may our lives be stumbling-blocks to those about us. May we not be discouraged in numbers, but may we ever 'press toward the mark for the prize of the high calling of God in Christ Jesus.'"

THE SUDAN

Mrs. R. F. Shields, Editor, Khartum, The Sudan

OPEN DOORS

By Mary Jane McKnight, Khartum North

You have prayed that the Lord would give us open doors out here and your prayers have certainly been abundantly answered in our work for the women and girls here in the Khartum center. I have marvelled again and again since I returned last August and have been going into the homes with the Bible Women at the reception we have among these Moslems.

Here is Aisha whose father is a sheikh, in whose yard they are going to have a zikr tomorrow. But she has been taking lessons now for about three years and goes on reading in the Bible, and memorizing Bible verses, verses that are especially chosen to illustrate the way of salvation, "there is none other name," "God so loved the world that he gave his only begotten Son" and so on.

In another village (for even the cities are divided into villages here) we have a girl who had been in school some years ago for perhaps three years. She reads fluently, and writes fairly well. We have never taught anything more than reading and writing in our lessons in the homes. So why should she go on? But she takes a reading lesson in the gospel—now the gospel of Mark. The teacher also gives her a Bible lesson from the regular course with a verse to be memorized and questions to answer the next week. And that is not all, three other girls come to her house to read their Bible lessons. And there in the same room is all the paraphernalia of the leader of Mohammedan religious gatherings, the big lanterns, the flags, the holy books, etc. Why should she be allowed to have lessons from the Christians? Just last month she decided to go back to school. Perhaps you can put yourself in the place of a girl at 18 or 20 returning to school to enter third grade where practically all the others are the ages that you would find in third grade at home. And to go out on the street she must be veiled from the gaze of any man she might meet. Of course she is more privileged than many that she is allowed to go out at all in the daytime at her age. But did she stop her Bible lessons? No indeed. She said "I'm lucky for my lesson is on Saturday." Of course there is no school on Saturday so she is at home when the teacher goes to her home.

In the Deim that big Moslem village just out of Khartum, N— takes her lesson every week. Yesterday I think the teacher corrected not more than two mistakes in the reading of Matthew 23. She, too, had been in school at one time and though a comparatively new pupil to us, we are not teaching her anything she doesn't know except the Bible. She comes to the new sewing class also.

We had on our October roll 54 who are using some portion of the Bible for their reading lesson, which means that they can read fairly well else they would not be having the Bible and so cannot be taking the lessons simply for the chance to learn to read.

About a month ago an article came out in the local Arabic newspaper calling on the men to forbid their women taking in these Christian teachers. The writer said among other things (a free translation) "I returned to my home in the Diem at a time when it is customary for the men to be in their places of work. In the street I met a foreign lady with her car full of foreigners. (Most of the Bible women wear the foreign sun hat since their work re-

quires them to be much longer in the sun than would be their custom. I suppose he must have seen the hats). I saw them go here and there and I saw that the women received them and honored them. I do not blame the women—they are ignorant, but the men should not allow them so much freedom." But in spite of this being addressed particularly against our work in the homes we have lost very few pupils and in the meantime we have taken on more than we lost for we had 189 on our September roll and 208 on the October roll.

I wish you could go with F—— some Wednesday morning to the house of the daughters of B—— out there in the Deim. It is a house to which she has been going for some time, perhaps three years. There are four or five girls of the house and others come in from near by; one of the girls of the house lives with her grandmother several blocks away. Four of them began just a few weeks ago and have the same Bible story—the story of Noah this week. One of this group is a little girl who scarcely reaches the age limit of twelve that we set. But because she was so eager to learn and because there isn't the remotest chance of persuading her people to send her to school, we finally consented. There is one who began some months ago and is well along in the Old Testament lessons. R—— is one of the original group and since all the others have dropped out she is alone in her Bible lesson. She is now having the lessons on the "Way of Salvation" with the memorizing of the Bible verses that point out that way. A—— should be with her but when she came to the end of the second book she refused to read in the Bible so dropped out. But when she saw that not even that would make us change our policy she finally came back and asked for the gospel even bringing the ten cents with her. But that meant that R—— had had many Bible lessons that A—— had missed so she too has been having hers alone. But this week F—— returned from wherever she had gone with her husband and dug her gospel out of her tin trunk and hunted up the mark of the last lesson and went on from there, Matthew 10:24. She will have her Bible lesson with A—— near the end of the series on the Life of Christ. Then there are two who began last week and one other single one. When I asked F—— a week ago how she got through alone the week before for we had both been busy all morning she used an expression which meant "in one breath," in other words without stopping for breath.

I'm sure that these opportunities that we have are the result of prayer. But we are still not satisfied we want to see these girls not only reading the Word of God but accepting its message even to confession of faith in Christ as the only way of Salvation. And we reach a very limited area here around Khartum. There are thousands to whom no one has gone with the message. So let us give thanks for answered prayer and continue to pray.

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

I HAD FORGOTTEN

Each year I think I will remember spring—
God's matchless lyric; keep indelibly
Its flawless lines, the golden mists that cling
To willow boughs, red-bud and maple tree
The fiery phrases of His eloquence;
That I can carry in my heart unblurred,
Wistaria hanging purple on the fence;
An apple tree His most exquiste word.
But always gaudier, graver seasons fall
To blur the delicate language; till His pen
Evokes the syllables I can't recall
And for my gladness writes them down again.
Over enchanted pages then I pore
As if I'd never read it all before.

—*Anna Blackwell Payne.*

In *CHRISTIAN OBSERVER*

PUSHING THE ENGINE

Some years ago, in the palace grounds in Peking China, the Empress Dowager had built, the first railway in that old land. A track had been laid through the grounds, little cars gay in their bright paint, a little puffing engine all shining and bright stood ready for a demonstration. Many guests had been invited and were waiting in eager expectancy. The hour arrived for the engine to start but it did not start. The engineer examined it anew, urged it, worked with it, coaxed it but it would not go. In despair he called coolies—dozens of them to come and push. They lined up along the sides and at the back and soon they had the little train moving around and around. It was ludicrous, of course. The machinery was all right, the track was properly laid, but the engineer did not know how to get the power to move it.

Is this not a parable of the church today? Organization, machinery, splendid buildings, up-to-date equipment, fine music, dignified services—everything except power. We are trying with our puny hands to push the church, which if power were applied would move with great speed toward the accomplishment of its purpose in the world.

We remember, do we not, that it was after Easter, it was after men and women had fellowshiped with the Risen Christ, after they had seen Him go back into heaven after they had tarried in the Upper Room, after that long, long prayer meeting that they received power.

SUMMER CONFERENCES

Many centuries ago, the Master and His disciples, leaving their boats moored, used to go off to quiet spots. Jesus taught these close followers of His out under the open sky; He led them along paths hardened by the bare feet of passing men, women and little children; He took them along by-paths and up steep mountain trails where He talked to them, often using parables of seed sowing and harvest, of husbandmen and vineyards, of flowers and trees to make His message clear. So these walks and talks with the Master out in the open, or by the sea shore or on the mountain tops were the beginnings of Summer Conferences.

In recent years, the same method has been used to draw people away from the usual duties of life, where they may walk and talk with Him, who walked and talked in Galilee.

Among the many conferences that will be held this summer throughout the country, our own church will have several gatherings, where the young people especially, will assemble.

STONY BROOK — JULY 20-27

Stony Brook Annual Conference promises delegates a week of delightful fellowship and study. Dr. J. Walter Liggitt writes that all the Boards are sending representatives, who, with some other speakers will present a program of high order such as has been maintained in former years, and he adds, "We are praying God's blessing on all—speakers, leaders and delegates."

The 1935 Conference Theme is: "The Living Christ for the whole of life."

From the early devotions in the Grove, until "Taps" at 11 P. M., there is not a dull moment at Stony Brook. The morning hours are filled with Bible Study, classes in Mission Study, Stewardship, Citizenship and discussions of Bible School Work. The afternoons with planned recreation, the evenings with Vespers by the sea and later with profitable addresses in the chapel.

In this lovely spot, away from the rush of every day life, Young People see life in a new way. Here in this quiet place, they meet the Master face to face, and they go back to the home church with a new vision of service.

SEABECK

The Synod of Columbia anticipates a conference of special worth this year, 1935. The date is Monday, July 22, to and including Sabbath, July 29.

Dr. C. J. Williamson of Pittsburgh-Xenia Theological Seminary so thoroughly captivated the Columbia young people and members of Synod that the Committee on arrangements extended to him a very urgent return call for this year and he has graciously consented to go.

The chairman Rev. Edward Radcliff is counting on more than 200 delegates representing all the congregations of the Synod. The Committee is sparing no effort to make this conference the best in history.

Seabeck surrounded by mountains and the waters of the Puget Sound country is ideal for such a conference as is contemplated. It is our prayer as well as our anticipation that the expectations of the Committee will be fully realized. *R. A. Hutchison.*

NATIONAL CONVENTION OF THE Y. P. C. U.

By far the largest group of young people will gather by the little lake in Indiana whose very atmosphere echoes the 1935 motto of the Y.P.C.U.—C.M.O.—Christ, Myself and Others. Winona Lake is noted for splendid gatherings of Christian people. None, this summer will be of a finer type than that of our own young people who will come together August 7-11, to talk about the Master, their relationship to Him and their relationship to others.

NEW WILMINGTON

This year will make the 30th consecutive season in which the New Wilmington Missionary Conference has offered to the Young People of the United Presbyterian Church an opportunity for becoming more closely acquainted with our own Foreign Missionaries and the Living Christ whom they represent in other lands.

It is common to witness a group of several hundred Young People after each summer's Conference make the voluntary resolution that they are going to attend the very next Missionary Conference or see to it that some one else gets to go.

Such facts are tributes to the sole purpose of each Conference Leader that every delegate shall come to know the joy of fellowship with the Master Himself.

The dates this year are, August 16-23, and the theme: "To Me To Live Is Christ."

Willis A. McGill.

There will be many young people yearning to go to one of these meetings. They cannot go unless some of the older folk take enough interest to help them go. A congregation, in view of "Tomorrow," a Bible class, a Ladies' Aid, a Missionary Society, an individual cannot make a better investment for the Kingdom than to assist a group of young people to attend one of these conferences.

MAGAZINE SHOWER

There is one weather forecast that is always certain—"Showers" at the Annual Convention of the W.G.M.S. Time? Tuesday afternoon, June 25. Place? Grove City, Pa.

This annual event has been very stimulating to *The Womens Missionary Magazine* and very encouraging to the Magazine Committee. Delegates bring from their presbyterials, subscriptions which have been sent to them from the local Literature Secretaries. At a given hour, following the report of the Magazine Committee these subscriptions are presented.

The Convention Club, which is given on the back cover of the Magazine is an opportunity to enlist new readers and to re-enlist many who have dropped out. Every society, both Women's and Young Women's should be able to secure at least one Club.

May we count upon every delegate, every president and every Literature Secretary of a local society co-operating in making this feature of the Convention Program an outstanding success.

THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

A MESSAGE FROM THE SECOND VICE-PRESIDENT

The ultimate lofty purpose of the missionary enterprise of the Christian Church is the evangelization of the world. The vastness of the non-Christian world makes us wonder when this great work will be accomplished. A living, aroused church is evangelistic, whose purpose is to make the world ready for the coming of the King of kings. From the first century of the Christian era, when there occurred perhaps the greatest missionary movement of all times, down through the ages, the messengers of the good news of Christ have gone forth with necessary courage and unfaltering faith. The motivating purpose of these missionaries has been the exaltation of God, proclaiming belief in the love of God the Father, the necessity of redemption from sin through Christ, and the presence of the Holy Spirit who will lead believers into holier living. If we are to be zealous in glorifying our God, there must exist in us a conscious response to His marching orders and a deep conviction that the whole world needs Christianity and that redemption can come only through the Christ.

Has the United Presbyterian Church kept faith with its missionary representatives? Do the United Presbyterian women of today believe that "Christian missions is the supreme task of the Church of Christ?" If so, why are only about one-third of the women of our Church enrolled in our missionary societies? Is it because even Christian women have allowed their vision to be clouded and are "at ease in Zion"? Are they "careful and troubled about many other things"; having no spiritual ardor; in short, not loving the Master enough to obey His last command?

What shall we render unto Him; just words when He asks obedience? An indifferent interest in the souls of others when we are commanded to "pray without ceasing" in their behalf? A measured giving of ourselves when He gave His life? If we are to render unto Him acceptable service, He must be the Master and the Lord of all of life.

As we assemble in convention may each delegate sense the honor that is hers in being a representative of the greatest work in the world, that of building up the Kingdom of God through the agency of missions. "Let us rise up and build." So may our hands be strengthened and our hearts encouraged.

—*Helen Jamison Mason.*

IMPORTANT NOTICE

On Tuesday, June 25th, at 10 A.M., Eastern Standard Time, at a session of the Grove City Convention, there will be a season of prayer called "PRAYER AROUND THE WORLD." All women and missionaries of our Church at home and abroad are asked to reckon the difference in time, and join at that exact hour in this "gold chain of prayer about the feet of God."

TRANSPORTATION NOTICE FOR DELEGATES TO W. G. M. S. AT GROVE CITY

Consult your nearest R. R. Agent for information. So far as we can ascertain it would be better for those in the East and far West to purchase R. R. tickets to Pittsburgh, Pa., where we have made arrangements to go to Grove City by bus. The round trip ticket from Pittsburgh to Grove City will be $3.00; Single fare $2.25. The bus will leave Pittsburgh at 12:30 Eastern Standard time, Friday, June 21. Place to be announced in June Magazine.

For those who find it better to go to New Castle, Pa., we have arranged bus service from there to Grove City, $1.50 a round trip. Buses from New Castle for Grove City at 9:50 A. M. and 2:40 P. M. All desiring transportation by bus from either Pittsburgh or New Castle please send your name to Mrs. W. P. Wiegering, 352 Alameda Avenue, Youngstown, Ohio, as soon as possible, and state from which place you desire transportation.

ENTERTAINMENT OF DELEGATES

Lodging and breakfast will be provided for regular delegates, missionaries, Board of Directors and those taking part on the program.

Life Members, Life Directors and visitors may be accommodated for *lodging* at the following hotels:

PENN GROVE

Single person ..... $1.75 to $3.00 per day
Two persons ..... $3.00 to $5.00 per day

TRAVELERS HOTEL

Two persons ..... $1.50 to $2.00 per day

A limited number of visitors may be accommodated at The Colonial —Girls' Dormitory of Grove City College:

Lodging and breakfast—$1.00 per day for each person.

Visitors or Life Members desiring entertainment for lodging and breakfast in private homes, please notify the Chairman of the Entertainment Committee.

Will all who plan to attend the convention, whether delegates, life members or visitors, please send names to

Mrs. Homer B. Henderson,
116 E. Main Street,
Grove City, Penna.

When making reservations, will both delegates and visitors please indicate whether they plan to arrive by bus or private automobile. Also any delegates representing Young Women's Societies, please make this fact known.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

MY LORD AND I

I have a friend so precious, So very dear to me,
He loves me with such tender love, He loves so faithfully.
I could not live apart from him, I love to feel him nigh,
And so we dwell together, My Lord and I.

Sometimes I'm faint and weary, He knows that I am weak,
And as he bids me lean on him, His help I gladly seek;
He leads me in the paths of light, Beneath a sunny sky,
And so we walk together, My Lord and I.

He knows how much I love him, He knows I love him well;
But with what love he loveth me, My tongue can never tell;
It is an everlasting love, In every rich supply,
And so we love together, My Lord and I.

I tell him all my sorrows, I tell him all my joys,
I tell him all that pleaseth me, I tell him what annoys;
He tells me what I ought to do, He tells me what to try,
And so we walk together, My Lord and I.

He knows how I am longing some weary soul to win,
And so he bids me go and speak A loving word for him,
He bids me tell his wondrous love, And why he came to die,
And so we work together, My Lord and I.

I have his yoke upon me, And easy 'tis to bear;
Of the burdens which he carries, I gladly take a share;
For then it is my happiness To have him alway nigh,
We bear the yoke together, My Lord and I.

—Selected.

THE IDEAL THANK OFFERING SECRETARY

With the beginning of the new church year the Thank Offering Secretary of each society begins to plan her work for the 1935 offering. It requires experience in this work to develop most efficient leaders. It is best if possible to re-elect the same Thank Offering Secretary. Each year we find some new names of members elected for the first time for this important work. To all Thank Offering Secretaries we extend our best wishes for a successful year. To the new ones so recently elected we address this message:

No doubt you have asked the question many times, "What are the duties of a Thank Offering Secretary?" To the Thank Offering Secretary is entrusted one of the most delightful and worth while departments of the society. It is a precious and sacred privilege to lead women, young women and juniors to enjoy the days as they come, to recognize and appreciate the every-day blessings, great and small, to acknowledge our Father as the Giver of every good and perfect gift and to seek to praise Him

for them not only in words but by gifts that will help them bring blessings into other lives. The Thank Offering Department helps us to sing with the Psalmist: "This is the day the Lord hath made; We will rejoice and be glad in it."

1. The ideal Thank Offering Secretary keeps an accurate list of the names of the members of her society and a record of all those who have Thank Offering boxes. If new members are received during the year, she gives each one a Thank Offering box.

2. Immediately after the Thank Offering meeting the Secretary sees that every member has a usable Thank Offering box. Sometimes at the Thank Offering meeting women are heard to say: "I did not have a box this year." The ideal Thank Offering Secretary will make such excuses impossible.

3. The Thank Offering Secretary will plan something on the subject of Gratitude for each monthly meeting of the society. The "Thank Offering Questions for Ten Monthly Programs" and the many leaflets prepared for your use will be helpful. You will find a list of these in the April Magazine.

4. The Thank Offering Secretary has charge of the preparation meeting a few weeks before the Ingathering Day. Many societies also give one of the Thank Offering pageants the week previous. The needs of the fields are thus portrayed. For a successful year the Secretary will realize that planning only for the annual meeting does not end her responsibility or opportunity. She will carry on a program that extends throughout the entire year. She will present it at every meeting of the society in such an interesting way that the most absent-minded member cannot forget to use her Thank Offering box. In order to do this she will always be on the lookout for special reasons for thanksgiving on the part of individuals of the society, of the congregation, of our denomination, or as citizens.

5. The Thank Offering Secretaries of each missionary society in the congregation constitute the committee to arrange for the annual presentation of the Thank Offering. Make all plans early and keep the date before the members in an attractive way. Send early for an adequate supply of envelopes and leflets.

6. The Secretary makes a record of the amount of the offering received and before the year closes fills out completely the report blank and mails it promptly to the Thank Offering Secretary of the Presbyterial. Cooperate with your Presbyterial Secretary in carrying out any plans she suggests. Invite her to present the work in one monthly meeting each year if possible.

The secret of being an ideal Thank Offering Secretary lies in the willingness to do real work for Jesus' sake. He is the Lord of the harvest and will measure the fruitage, but we know we cannot expect an abundant harvest unless we sow. In all plans give prayer the first place. Begin, continue, and end all efforts in prayer. Earnest, persevering prayer can do great things in increasing our gifts for the Lord's work.

THANK OFFERING BEARERS

At the Annual Convention of the Women's General Missionary Society each year one night is designated as "Thank Offering Night." At this time one of the features of the program is the presentation of the Thank Offerings by Presbyterials. The roll is called and one representative chosen by the Presbyterial responds by giving the amount of the Thank Offering. Each year several Presbyterials fail to appoint one of their delegates to take this most important place. If you have not sent the name of the Thank Offering Bearer of your Presbyterial, please send it at once

to the general Thank Offering Secretary, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa. Explain to the delegate her responsibility to be present at the meeting for instruction at the close of the morning session, June 24. We honor the following Presbyterials that have chosen their Thank Offering Bearer, notified her, and sent us the name. They are as follows:

Philadelphia—Miss Jane Shay.
Concordia—Mrs. Jane Barnes.
Kiskiminetas—Mrs. J. J. Reid.
Oregon—Mrs. Dora Hartley.
Nebraska—Mrs. William Gunter.
Albany—Mrs. S. Boyd Johnson.
Muskingum—Miss Martha Goodwin.
New York—Mrs. Thomas V. Merz.

BEARING THE EVANGEL IN THE SUDAN

(Continued from page 447)

stated church services, through the Sabbath Schools, day schools, boarding schools for both boys and girls, through the hospital and child-welfare, through songs and prayers and praise. I saw the messengers, missionaries — ministers, physician, nurses, teachers—and the Sudanese lay preachers and teachers and Bible women going here and there in cities and villages, proclaiming each in his own way the message of our Master.

I came away from the hospital with a song in my heart—a song of thanksgiving. I was thankful that there are fine young men and women who are willing for Christ's sake to isolate themselves in that obscure country, shut off from the amenities of modern life, shut in with these primitive people; thankful that through preaching and teaching and *living* Christ, a goodly number of the Sudanese have come to know Christ as a personal Saviour and that they are bearing the Evangel to their own brothers and sisters and neighbors and friends in the dark Sudan.

—*Editor.*

MY TASK

"Master, where shall I work today?"
And my love flowed warm and free,
And he pointed out a tiny plot,
And said, "Tend that for me."
But I answered quickly, "Oh, no, not there."
Not any one could see,
No matter how well my task was done—
Not that little place for me.
And his voice, when he spoke, it was not stern,
But he answered me tenderly,
"Little one, search that heart of thine,
Are you working for them, or me?
Nazareth was just a little place,
And so was Galilee."

—*The Somerset Christian.*

YOUNG WOMEN'S DEPARTMENT *including* GIRLS' CIRCLES

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

PUBLICITY

Recently a new young women's society was formed at Tarentum, Pa. The correspondent sent in newspaper clippings regarding it. On three dates, space had been given to this one group of young people, one paper speaking of the opening meeting when the women's society had as guests the girls and younger women of the church, a dinner with appointments being a feature.

The question is, do our missionary organizations furnish the necessary publicity to the press? Other organizations are given space on request. It is most likely that church organizations would be given the same courtesy if the request were made. Shall we take as a slogan, "It pays to advertise!"

NEW YOUNG WOMEN'S SOCIETIES

Delaware Presbyterial — Davenport. The Armitage Mission Circle—11 members—President, Martha Wright.

Indiana Presbyterial—Richmond. Reid Memorial. Mary Scott Missionary Society—President, Annabel Kerlin.

Allegheny Presbyterial—1st Tarentum Y.W.M.S.—16 members—President, Sarah Caldwell.

Westmoreland Presbyterial — Atlantic Avenue, McKeesport. Ruth Williamson Mission Circle—12 members—President, Dorothy Bowden.

Muskingum Presbyterial—Bloomfield Y.W.M.S.

QUESTIONS—ANSWERS

1. *Does the teen age group have its own constitution?*

The Young Women's Department of which the teen age group is a part presents one constitution for the use of all the organizations within its scope. Those in charge of the several groups may adapt this model constitution to their particular needs.

2. *Why then have a separate standard of rating?*

It was thought by some working with the younger girls that the Standard of Efficiency intended for the women and young women's organizations was too difficult for teen age girls, so a separate standard was formulated and adopted. A *standard* may *not* be *adapted* to the use of a society. Its *points* are *fixed.* Each society is to endeavor to attain the points in the standard. The standard is a measuring rod. This yardstick makes it clear just how "tall" or "broad" or "deep" a society is!

3. *Is there available literature for use in the forming of a society?*

There is. Address the Literature Department, 904 Publication Building, Pittsburgh, Pa., for leaflets. Such are free for postage.

4. *Is there an outlined program for the use of teen age or other group?*

Yes, find either or both in *The Womens Missionary Magazine.* The outline for the regular programs is found in the February number of the Magazine. The topics for the teen age group appeared in the March Magazine, the full outline coming month by month.

5. *Why put so much emphasis on the teen age?*

It is the link between the junior society and young women's or women's organization, thus making possible an unbroken missionary interest.

6. *Should every congregation make a special effort to have its teen age girls definitely organized for missionary instruction and development?*

By all means. Graduating Juniors should not be permitted to lose interest aroused in the early years. A new circle should be formed as often as necessary in order to keep this link in its place and the "missionary chain" unbroken.

SOMETHING NEW!

Is this the demand of the day? It is heard on radio during the household hours these early spring days. Something new! Letters contain the same request. Just a little conversation with another reveals the same desire. It is "something new!" But this is not a new longing. Back in Greece nearly twenty centuries ago the people "spent their time in nothing else but either to hear or tell some new thing."

The ideas suggested in print or on the air do not always call for newness in *content* but oftentimes newness in *arrangement.* It is—"change wall pictures about" or "take one down and put another up"; or, "put 'slip-ons' over chairs and davenport, using bright colors, one chair with one color, another with another, etc., etc." The purpose seems to be to avoid sameness, staleness.

The physician prescribes a tonic in case of dull appetite but he always expects good *food* to follow the tonic. A tonic is not sufficient in itself. "Something new" will not of itself make over a sick missionary society. Real missionary information must form the basis of the program, something worthwhile to consider; something that will inspire real effort on the part of the members of the society.

Is it not advisable then to plan novel programs, inject new ideas? It most certainly is advisable so to do. The purpose in raising the question is to challenge sober thought. Is it novelty we long for, or just a change? Or is it the upbuilding of the organization — making it more useful? Novelty may be a tonic but do not feel that your programs are useless because they are plain—just simple and unaffected. Some people are normally well so do not require a tonic to excite the palate. Just so are some as to religious and deeply missionary matters—plain facts are most interesting. They live in the spirit of missions.

If members of your society are of the type that requires special care in order to insure interest, then of course use all fair means to create and hold the interest.

Does it not seem reasonable that the same energy, thought and ingenuity given over to social entertaining whether in the home or club, should be unstintingly given to the service of the church? If "something new" is demanded, then "something new" it shall be! At the same time, may we remind ourselves that newness is not a cure-all. It may, however, give the organization the start —which means a new lease on life.

In closing, may we invite you to familiarize yourself with the literature in the board rooms. There is a possibility of adorning the monthly

program with a touch here and there positively new to many auxiliaries. *The Womens Missionary Magazine* is bristling with interesting facts entirely new to many a woman in the church. The church papers add their quota of information and inspiration. By all means keep up-to-date which is another way of saying — have "something new"!

YOUNG WOMEN'S SPECIAL COLUMN

Dear Friends of the Y.W.M.S.:

So often when I am at home I am asked—"What happened to that girl you wrote about in the Magazine?" Then some incident will be recalled to mind which I had otherwise forgotten. So I have decided that you may be interested if I tell you today about "what happened then" to the girls of whom I wrote you the last time.

In my last I told you about Bukheeta who was sent to us from the police station; also, her small sister and the change which came in their appearance and conduct with four months in school. Vacation time came and they went home. In the next six weeks we saw Bukheeta only once or twice when she came to greet us.

Then one day Zeinab appeared with Aisha, her sister, who is slightly older than herself. And what a change in their appearance! Zeinab with her eyes again filled with pus and so painful that she could not raise them! And her face!—Instead of being wreathed in smiles, it was patheticaly and patiently sober with not even a flicker of a smile as she answered our questions. For an hour they sat in silence and watched me go back and forth about my work. Because they seemed to know nothing except the hard side of life, I gave them each an orange and an extra one for their sister, not for an instant realizing what it might bring on them.

The next morning when I came downstairs soon after the gate was opened, I found Aisha sitting on the ground near the back veranda. She was very scantily clothed in her one garment—and crying bitterly. After much effort the information was elicited that her father had beaten her because her aunt said she had stolen. But each statement ended with the reiteration—"But I didn't!" I believed her because none of them had ever shown the slightest inclination to steal, even when they were obviously hungry.

Then it suddenly dawned on me that what I had intended as a kindness had turned out badly for them. I comforted her with the assurance that I knew she had not stolen and advised her to eat immediately whatever was given her.

The whole situation kept revolving in my mind for several days until I came to the decision that if I could get my hands on those children I would try to get them to come voluntarily into the school. As if in answer to my decision, the same evening at dusk the gate opened and closed again, leaving Zeinab, the little sister, very unwilling—on the inside.

After questioning, we found that the two older girls had taken French leave of home and the brother had brought Zeinab to school. The next morning a man appeared dragging in Aisha, looking rather worse than usual. I asked the man if he were her father. He replied that he was not but that he was the mayor of one of the nearby villages and had taken the girl to the police station for vagrancy. At the station, the officer had told him to take her over to the school. We had *tamed* her sister and perhaps we could manage her. My reply was that if he would explain to the father that we had not stolen the girls and get an injunction from the police station to say that the three of them were to stay here all the time

and go home only once a month for a visit, that I would accept them.

A few hours later the third girl reported in—since which time they have been here as happy and contented as can be. When holiday time comes, a beaming face appears at my door with the greeting, "I and my sisters are going home." If the holiday is longer than the usual monthly week-end at home, after *two days* the beaming face again appears with the greeting, "We came back."

This week our newest and tiniest boarder of whom I wrote you, celebrates her first birthday. She has become a fat, chubby girl, trying to get courage enough to walk by herself. She has made a place for herself in the hearts of the other girls. But she has ceased to be our *youngest* boarder. When she was nearly four months old, David, a wee Sudani boy just fourteen days old, came to live with us. He, too, was not accepted by his people when he was born in the C.M.S. mission hospital. When he came to us, he resembled a famine sufferer with his long, skinny arms and legs, but he has become a "roly poly" boy with a smile for everyone. We hope to keep him until he finishes the kindergarten when he will graduate to the boys' school in Omdurman.

And so the days go by with work and play and some development however small. We thank you for your interest and prayers which make it possible to be here.

Sincerely,

Mary E. Coie.

GIRLS' CIRCLE PROGRAM

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

THE PATH TO THE HEALING TOUCH

INVITATIONS—Paper doll nurse, cut double.

I have a story to tell you
Of sick folks over the sea,
And how they are cured in body and soul
By your interest in them and in me.

Follow this little missionary nurse to Girl's Circle Meeting.....
Place, time, etc.

POSTER—In upper right corner sketch the entrance to a hospital. The doors or gates should be pasted on, instead of sketched, and should be partly open to disclose a cross within. Pathways from every direction should lead to the door or gate. A figure of a "patient" should be placed somewhere along each pathway. The picture of Moses, p. 392 April *Womens Missionary Magazine,* is a good one for the purpose. At the top of the poster print the subject for the month, "The Path to the Healing Touch." Underneath, these words, "Medical Story Hour, Girl's Circle Meeting—Time, etc.

INSTRUCTIONS: The different stories should be told by girls in simple white dress as nearly like a nurse's costume as possible. Each one should carry something to indicate her service—a tray, a clinical thermometer, towels, etc. If nurse's caps are not available, effective ones can be fashioned of stiff white paper. The room should be without lights. The nurses should stand in a doorway with the closed door as a background. A light should be thrown upon each nurse. A study lamp with flexible arm placed on the floor will give proper effect. Each nurse should enter quietly through this door, as though coming from a sick room, and make her exit in the same way. The stories told need not include the whole article suggested—just what you can tell easily. Do *not* read.

PROGRAM

Prelude—Call to Worship—"Come unto me all ye that labor and are heavy laden and I will give you rest."

Song—"Jesus Is Calling," Bible Songs Hymnal, No. 217, stanzas 1, 2, 3.

Leader—Jesus calls us to be his helpers, that we may lead the sick, the weary, the sad and the sinful along the path to the healing touch. Jesus is calling for our interest, for our prayers, for our gifts, for our lives spent in service. Remember, this way may be hard, but—

He leads along the path.
"Lo, He goeth before you."

Leader's Introduction to the Program—Our program this month consists of true stories of sick folks in some of our stations. These stories will be told by those representing nurses in these fields. First, we shall hear stories of "Hospital Beds in Egypt" in the April issue of *The Womens Missionary Magazine*—p. 387.

Leader—Reads Mark 2:3-12. Though the four friends of the paralytic could not cure him, they could carry him to Jesus. May we carry the sick and helpless and those who need sins forgiven to Him in prayer. Each prayer is a step along the path to healing.

Sentence prayers.

Door opens. Enter nurse from India. Tells how the hospital is an evangelizing agency in India. P. 290 April Magazine.

Leader—Reads Mark 5:25-34.

Solo—"Out of My Bondage," No. 239, Bible Songs Hymnal. First stanza.

Door opens. Enter nurse from Ethiopia. "I come to speak of 'The Hem of His Garment in Ethiopia."

Leader—"I came that they may have life and may have it abundantly."

Door opens. Enter nurse from Sudan. "I come to tell of 'The Healing Touch' in the Sudan." P. 395 April Magazine.

Song—"The Touch of His Hand," No. 219, Bible Songs Hymnal.

Leader—"And lo, I am with you alway."

SOCIAL HOUR

Make scrap books for the children's ward of one of our southern hospitals. Use bright pictures cut from magazines, and don't forget some jokes. If sending a box, include some puzzles, some crayons, or some soft cuddly dolls that will make good bed fellows.

THE PRINTED PATHWAY

Juliette Derricotte by Marion Cuthbert. Story of a Negro girl who died because the doors of a nearby hospital were closed to those of her race.

Mr. Gold and Her Neighborhood House by Lenora M. Weber. An interesting story of an alien group, a teacher and a young doctor.

A GLAD SURPRISE

I would not, if I could, stand at the open window and peep into the unknown beyond. I am sure that He whose mercies are new every morning and fresh every evening, who brings into every epoch of my life a new surprise, and makes in every experience a new disclosure of His love, who sweetens gladness with gratitude, and sorrow with comfort, who makes the lark for the morning and the nightingale for the twilight, who makes every year better than the preceding, and every new experience an evidence of His marvelous skill in gift-giving, has for me some future of glad surprise, which I would not forecast if I could.

—*Lyman Abbott*, "The Other Room."

HOME MISSIONS DEPARTMENT

Mrs. Wm. S. Cook, Secretary, 1201 Sixth Avenue, Beaver Falls, Pa.

NEWS FROM FRENCHBURG

By the Rev. H. Glenn Stephens, Frenchburg, Kentucky

For several years the schools of the various denominations throughout the mountain regions of Kentucky have been obliged to administer their work so as to satisfy the state standards of study. For the most part this has meant a curtailment of their community activities because of the increasing demands of the curriculum and the decreasing funds for their support. Because of the inability of the local school units to provide educational facilities, the State Department of Education has allowed the local units to join with the private boards in supporting these schools. Now that revisions are being made in the taxing systems so that more public funds are made available for school purposes, the State Department is refusing to recognize such arrangements and is insisting that public schools must be provided, entirely separate from denominational or sectarian influence and control. The Frenchburg School faces such a separation. This has been the only High School in Menifee County since its beginning and the relation between the county and our school has been quite happy and satisfactory. The county has paid to us its available resources for High School facilities and we have supplemented that provision so as to furnish a High School curriculum that has been an accredited school of the first class.

CHANGING PLANS

Now the State has refused to recognize the relation between the county and our school and has ordered Menifee County to provide a public High School. Under an arrangement with the County that has met the approval of the State Board we are to continue to function for one more year with practically no change in administration except that the County is to provide additional support for the school and our school will be listed as a County High School. With the passing of another year we face a change in the emphasis and purpose of our institution. Our location in the county seat and the small size of Menifee County make a duplication of High Schools impractical and unnecessary. We will be forced to put our emphasis upon another phase of ministry in this locality. Just what that will be has not yet been determined.

CONTINUED NEED

That there is a need for a missionary and benevolent institution in the county is unquestioned. The dormitories that have provided a home for boys and girls who would have been without opportunity for schooling above the eighth grade and for those who would have been forced out of school at an even earlier grade are an unquestioned benefit, and w i l l continue to be needed. The Hospital that has furnished a ministry of healing for twenty years has been needed and will continue to be needed. The church, with its Sabbath School, has provided regular Christian training and evangelization for the dormitories and community and is still needed and can be made a greater force if more effort can be concentrated upon its ministry. New opportunities are knocking at our door in health work, home visitation, community projects and recreation. Extension work through the county in various activities offers a wealth of opportunity. Our physical properties at the county seat will provide a working center

from which we can serve the wider field. While we are rather disturbed by the proposed change, we sometimes wonder if God is not using this means to call us to greater usefulness in His Kingdom enterprises.

DIVINE GUIDANCE

We have been encouraged through all the history of this institution by the wonderful evidences God has given us of His favor in that our every need has been met and we have grown with the passing years. We believe that this is the place in our history to rear an "Ebenezer—" "Hitherto hath the Lord helped us." Can we, or ought we to doubt that He will lead us into wider fields of conquest and service and that we shall continue to receive His gracious help?

We are asking that our friends continue their support of our work and, in addition to their prayers for us in the present work, that they will add a prayer for our guidance in selecting and preparing for the greater work we are to undertake.

EZEL SCHOOL

By the Rev. Ray M. Davis, Superintendent, Ezel, Kentucky

For the first time since the drought of 1930, our soil is completely soaked, and one can go most any place and find water running out of the banks and hill sides. These weather conditions have brought a peculiar situation. Lawns are having to be mowed because of the advanced growth. Fruit trees are in full bloom, shrubs and trees are coming out in leaf, all of which is causing some concern on the part of the people, fearing a late freeze which will harm tremendously what little fruit we have. But there is beauty all about us, with the new clothes on all of nature.

School is progressing most satisfactorily, and we are realizing every day that the school year will soon be ended. Most of the students are applying themselves in a very definite way. One of the interesting phases of our work here is in the physical education as it is carried on each year, especially in the Spring. We have interscholastic basket ball, but all other athletic programs are intramural. Mr. Gabbard is in charge of this work, and at the present time there are 10 teams playing soft ball, or playground ball. There are five girls' teams in the list, and the games are alternated each day, except when it rains. The grades represented in this sport begin with the fourth up to the twelfth, and teams are made up according to their age and grades, except in the High School, when there is a choosing of the teams. It is an interesting experiment and as the years go by we see the value of this type of education.

Mention should be made about the Senior class play. Under the direction of Miss Eastwood, the cast prepared and presented to a very large audience, "The Scarecrow Creeps." It is a different type of play than any that has ever been presented here, and was received with great enthusiasm. A later presentation of the play was made at Frenchburg before a good crowd, and all reports are to the effect that it was better presented there than here.

We note with sorrow the passing to his reward of one of our elders in the church, Mr. Thomas Floyd Carr. For some months he has been in failing health due to advanced years, but his end came unexpectedly. Mr. Carr was one of the charter members of this congregation and was elected an elder when the congregation was organized. He was one of the leaders in promoting the work here and was always interested in every advancement of the Kingdom. His presence will be missed, but his influence will continue to live on in the minds and hearts of those who knew him. Our sympathy is extended to the bereaved family.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

A BABE'S FUNERAL

There has been much sickness on the Indian Reservation at Tama, Iowa, but only a little one, two months old, Baby Harold Jones Mitchell, passed away. His parents Mr. and Mrs. Louis Jones Mitchell were married at the Manse by our missionary, Rev. F. C. Patterson, shortly after he started his work at Tama. The funeral of the baby was from the home of the paternal grandparents, and the young parents invited the missionaries to be at the house by 12:30 to go with them to the funeral. This gave our missionary hopes of taking part in the service. When the missionary and his wife arrived at 12:30, they saw two men preparing a box out of planed boards for a casket.

Inside, the family were eating the noon meal, being seated in a circle on the floor, with a blanket spread out for a table. In the same room the little body, wrapped in a blanket, lay on a mattress on the floor, just as it had lain the day before when the missionary called at the home.

Rev. and Mrs. Patterson sat in the kitchen until all those sitting in the living room had finished their meal. Then the chairs were moved into that room and they had to sit where they could see the little body, and through the window beyond the men preparing the box. The young father sat beside them. The mother and grandmother and a friend sat on the mattress on which the little body lay.

Finally two men came in and kneeling by the little body began to dress it for burial. There was one garment after another of silks in typically Indian styles and then a new blanket. When this dressing was completed, the little bundle was handed to the mother to hold for just a moment, then to the father and then to the grandmother who put it on the mattress again. Neither the father nor the mother spoke a word. These preparations took two hours. The box was then taken to the grave and after waiting a half hour longer, the procession followed to the grave with the body.

John Bear, head of the Thunder Clan to which this family belonged had charge of the funeral. He carried the body and rode in a car driven by the baby's father. Some relatives who went in the missionary's car had with them a bushel basket full of the baby's clothes, playthings, etc. These things were all to be put in the grave with the body.

At the grave John Bear went through typical Indian ceremonies and all the Indians present went past the grave and dropped in a bit of tobacco. The missionaries were given an opportunity to view the body, but were not invited by the head of the clan to have a part in the service. This was a great disappointment to them for they had reason to believe that the parents wanted comfort from God's Word or they would not have invited the missionaries to the funeral.

These young parents had been trying to raise their baby after the white man's methods, even to the extent of buying milk for it, which few Indians do. But when it came to the funeral they had to submit to the customs of the clan and they themselves had little to say, for all was in charge of the older members of the clan.

Later, our missionary had the desired opportunity to see the bereaved young parents alone and he brought a message of comfort to them from the God of all comfort.

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NEGRO DEPARTMENT

Mrs. Ada Kerr Wilson, Secretary of Negro Work, 412 S. Main St., Zelienople, Pa.

NEWS ITEMS FROM THE FIELD

Henderson: A rather unusual case was treated in Jubilee Hospital lately. A man in whose yard a body was found buried, was placed in jail accused of murder. He was taken sick, so sick that he could not be cared for there, so the authorities arranged to have him transferred to Jubilee Hospital. A guard sat in the hall in front of his door night and day—a most unusual proceeding. From some points of view, the prisoner did not deserve much sympathy, but he was human, and had not been proven guilty, and the hospital was thankful that it was in position to make him comfortable. He was discharged, but to date no news as to the outcome of his trial has been received.

An accident in the hospital, which might have been serious occurred recently. The building is heated by oil. For a time the electric spark which lights the oil went off, but oil continued to flow; when the spark came on, it caught the oil and caused an explosion which blew out one side of the wall of the fire box beneath the boiler. We are thankful that no one was injured.

Camden: The annual rally for funds to meet the assessment on the church budget of $375.00 was a great success. When all pledges are paid, there will be almost $500 to their credit—the best report received in several years.

Knoxville College quartet gave a concert here recently, at which nearly all the leading white people of the town were present, the Mayor, the President of the National Bank, the Postmaster with his wife and a number of the leading merchants accompanied by their wives.

The Women's Missionary society sent a Thank Offering of $20.00.

Arlington: Mrs. Betty Taylor Groves, matron at this mission, will represent this department at the convention in Grove City in June.

The attendance has been splendid in our school, due partly to the fact that good crops were raised last year and because there is a growing desire on the part of the parents to keep their children in school. Fifteen students finished the course last year, and all of them are attending some school finishing their High School course.

Our hearts are gladdened by the report that 26 of the students accepted the Saviour during the Evangelistic service here. There are none left who are not professing Christians.

Prairie: The baptism of 1 infant, 4 little girls, and one old man between 70 and 80 years of age, was the harvest reaped from the Evangelistic services conducted by Dr. and Mrs. Johnson. Prof. Wright joined our church by letter from the A. M. E. Church. Some children who wanted to confess Christ and become members of our church, were not permitted by their parents. Pray that these parents' hearts may be made more open to their responsibility.

Mrs. Boobyer, who visited our Alabama Missions while enroute to Florida presents the following suggestions, which she thinks may be of interest to the good women of the missionary societies. Many of the needs, while imperative cannot be supplied from the present "budget" but can be met by the "second mile" of giving, which distinguishes our good women. She found the name "Sunny South" a

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FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAY

June 7.....Miss Lois M. Buchanan
June 9.....Miss Elizabeth McCahon
June 10.....Miss Marion Paden
June 22.....Miss Louise Scott

USED

Oh, joy of serviceableness divine!
Of merging will and work, dear Lord in Thine,
Of knowing that results, however small,
Fitly into Thy stream of purpose fall.
I would be simply used.

—Selected.

ETHIOPIA

At the meeting of Council Dr. Harold J. Wilson was assigned to take Dr. Bergsma's place in the hospital at Sayo; hence Dr. and Mrs. John A. Cremer have gone to the George Memorial Hospital in Addis Ababa. Miss Florence D. White, who has been home on furlough, returned to Addis Ababa and to her former work in the hospital, Mr. and Mrs. Phil R. West and children returned to Sayo for a time and will later go to Gore. All this missionary party traveled together to Alexandria, Egypt, where they take different routes to their respective fields of service.

John A. Cremer, M.D.

Mrs. John A. Cremer

A letter written by Dr. A. W. Pollock on February 25 and containing the statistical report of George Memorial Hospital for 1934 was received some time ago. It was unsigned by him as before he was able to finish the letter he was called to His Heavenly home. Mrs. Pollock finished the letter on February 27. She had been out for a short time and when she returned to the Hospital she found the Doctor unconscious and his breathing had almost stopped, although his heart was beating well. Dr. Hockman did all in his power to restore him but the call had come and all was over very quickly. He has ceased from his labor, and surely his works do follow him. He was a true Christian whose life supported the profession he made. There were many tributes to the esteem in which he was held;

these came from all tribes and nations. He and Mrs. Pollock had intended to leave in a few days for a leisurely and restful trip home, but God had other plans for him. We can hardly think of the work in George Memorial Hospital without Dr. Pollock. Mrs. Pollock has our deep sympathy in her sorrow.

A letter from Miss Isabel Blair tells something of her busy days. She has had school work all this year. At present the large school in Sayo is closed but she oversees the village school and also the school on the compound, teaching some classes. She has the women of the compound for a Bible Class on Friday evening. This group has a prayer meeting at the different homes. Miss Blair also sees that Dr. Bergsma and some of the other workers have three meals a day. Miss Klein has not been very well and they are all looking forward to the return of Miss McKibben some time during the summer.

THE SUDAN

The work in the Sudan is moving along very well according to reports. Miss McKnight and Miss Una Coie are supervising the Bible Women in Omdurman and by extra work are able to reach practically all the pupils whom Miss McIntyre had there. Miss Soule came down from Nasir to Omdurman February 1, intending to take her regular vacation of about two months. She was there only about ten days when she received word that two of her children had died of dysentery. This was a great blow to her and she felt it necessary for her to return at once to Nasir. She thus had very little vacation but seemed well and did have some rest and change, which we hope will carry her over for another year's work.

Miss McKnight writes of some of the work she is doing in Deim, a few miles out from Khartum, where she has a most encouraging class of from twenty-two to twenty-eight older girls and young women meeting week after week. Most of them are quite regular in attendance on account of their sewing. The propaganda has still had little effect on the work out there. One girl who asked for lessons recently did not succeed in getting her father's consent, but they have taken on other new pupils. The Christian Training School expects to give diplomas to seven girls at the close of this year. Five of these have been teaching for some years. One of them is just finishing the training work but we hope in another year or two we can send her to open up work in her home town, Singa. It is a needy place for there are almost no Christians there. Of course that may mean a hard place to work. Miss McKnight has been quite encouraged by the attitude of the people and the fact that the propaganda against these lessons has not resulted in any greater losses. Many of the more advanced pupils have a good knowledge of the way of salvation. All the missionaries are sorry that Miss McIntyre had to leave the work on account of her health but are glad to know that Miss Pillow will return to the Sudan this summer and will be able to help while Miss Una Coie is on her furlough.

INDIA

Letters from India report a most unusual time of rain. This was very welcome to the farmers but the roads were in very bad condition; even the streets of the town were like the worst country roads. The rain followed an almost unprecedented cold spell and left sickness and suffering everywhere. Many people live on the edge of nothing and cold weather and cold rains are very hard on them.

At Sargodha our workers are running a large dispensary but cannot always persuade the people to enter

as in-patients while it is so cold and wet, although there is a large stove in each ward and the missionaries try to make them comfortable. Great numbers of the women and men in Sargodha are interested in reading the Bible. The men sit on the benches and read while their wives are being examined and they nearly always carry some part of the Bible home with them.

Miss Rosa McCullough has had her eighty-fifth birthday and her many friends celebrated the happy event. There were twenty-four persons present in the home of the Whitfield's and from the lovely greetings read it seemed as if the whole Mission were there. Some greetings were conveyed in poetic productions and all joined in singing the birthday song. The birthday cake was beautiful and little Alice Stewart looked so sweet when she brought it in and presented it to Miss McCullough. The Missionaries wonder what Gujranwala will do without Miss McCullough when she leaves India. Her birthday celebration is an annual event and they surely will be lost without an excuse to celebrate it.

Miss Hazel Bennett writes: "This has been the most wonderful camping season I have ever known. God's richest blessing has been upon us and His Spirit is working in power in many places. Many Christians are showing great spiritual growth and non-Christians almost everywhere have been wonderfully responsive. We were extra busy until the rains interfered with village work but no one minded that when there was so much joy in our hearts."

Miss Laura Reynolds reports a most interesting time in Sangla Hill the past year. Bakht Singh Chabra, a young convert from Hinduism and an exceedingly devoted Christian, held a series of evangelistic meetings. He stirred the people in a wonderful way. Then shortly afterwards two young men, one a Mohammedan from a very high religious caste and the other a Gurkha, made their public confession of Christ and were baptized at the church. These men had both been interested before but it was felt that the meetings had been a very great help in bringing them to a definite decision. The Gurkha is the watchman at our Boarding School. He is seemingly alone in the world and more or less alone in this section so far as his own race is concerned. There are very few Gurkhas in this section so he is not suffering any persecution, but the young Mohammedan lad has already learned the bitterness of heart of those who forsake Mohammed. At first his people (father, mother, and brothers) were kind to him although they constantly worried him with persuasive arguments. Later he was beaten until he was sick in bed for days. Then for weeks he was constantly guarded so that he could not get away. While still in bed he wrote a note to the pastor saying: "Though they kill me, I will not forsake Christ." Let us pray that these persecuted ones may be given strength to overcome and remain firm in Christ.

Miss Reynolds also writes that for the few weeks she was able to get to camp she enjoyed the work although at times the flesh was nearly ready to rebel. Some days she and her companion had eight meetings between them. The average was four or five but they were kept busy from morning until nearly ten at night and any time they were alone in the tent there were usually crowds of noisy children trying to peep in through the tiny windows and the door.

Miss Betsy Fleming is leaving for furlough and writes that Miss Eva Hewitt has been assigned to Sargodha. She had taken over the charge of the school there and was getting well started in the work. Miss Fleming adds: "Our compound is beautiful; we have so many pret-

ty flowers blossoming and the lawn is lovely and green. The village people so enjoy the shade trees when they come in to visit with their girls. Our compound is just outside the city limits in the garden section so we are enjoying the beautiful peach and apple blossoms on the trees in the surrounding gardens as well as our own."

We are sorry to know there has been some sickness among our missionaries. Miss Kathryn Beattie has been in Sialkot Hospital for many weeks but was able to go to her home to oversee her packing when the time came for her to leave for America. She expected to arrive in San Francisco on April 30. Miss Jean Morrison has been at Lahore for some treatment but was reported improved in health. Mrs. Gordon has been ill again and Mr. Clements spent more than a month in Sialkot Hospital taking treatments for neuritis. He was expecting to take up work in his new location at Lyallpur in a short time. Let us be much in prayer for all our busy missionaries but especially for those who have been suffering, that they may all be restored to health and strength.

EGYPT

We are in receipt of an invitation from the American Mission College for Girls (Cairo) to attend the celebration of the twenty-fifth anniversary of the dedication of the College. This was held on Thursday, March 28. We would have been most happy to accept this invitation but it came a little too late. The cornerstone of this school was laid on February 25, 1908. A special ceremony took place on that occasion and many prominent people were present, among them the Minister of Education and the Governor of Cairo, Dr. R. S. McClenahan of the American University of Cairo, and Dr. Andrew Watson, our pioneer missionary. Classes started on December 6, 1909, through the efforts of Miss Ella Kyle, first principal of the school and Miss Badr. The first certificates were given out on February 18, 1910. When the school was first opened only two stories of the building were erected; later the girls' dining room and Dales Hall were built and more grounds were added. The dedication of the school was on March 28, 1910, which is a day to be remembered since the late Ex-president Theodore Roosevelt was present and was the principal speaker. Mrs. Roosevelt, Mr. Howard Bliss, Lady Wingate, and many other important persons were also present.

Miss Margaret Bell who returned to Egypt last year writes that since her return there has been plenty of work to do. "It has been a privilege to see again the triumphs of His grace in lives yielded to Him. There is a young woman from a once wealthy home here as one of the teachers. No one hears a word from her about hard work. Rather she says: 'It is my chance to serve God.' In addition to long hours in school she goes out for volunteer evangelistic work. Two of the recent graduates have also volunteered for evangelistic work. To Him be all the praise! At the close of a week of special meetings the pastor gave Bibles as prizes to those who had memorized given portions of Scripture. Those who received the prizes this year were all girls or young women. Each of them at one time or another had been my pupils and had a start at memorizing Bible verses in our school at the Fayoum. Every one of our 150 girls is a prayer challenge. What the children hear in our schools is the only contact many of the families have with Christ and His message. Every one of our nine teachers is a means of light. Pray that nothing may hinder His full shining through them nor through His humble servant whose heart is full of praise for the privilege of being here."

Another of our missionaries engaged in evangelistic work writes: "I have been to five different towns and villages, to some of them two or three times. There is a most interesting work in the village of Brumbul. It is a mud village; that is, all the houses are built of mud brick and most of the floors are earth floors, especially the ground floors. Where there is an upstairs, the floors are of wood or rock slab. We had to cross the river in a boat and ride two hours on donkeys; there is no railroad, bus, or taxi service all the way. It is a hard trip but the people are so interested in the gospel."

Still another of our evangelistic missionaries writes: "I am enjoying every day of the work here and I am sure from my own experience that those who have the district work have no need of sympathy because of loneliness. I find my time is full to overflowing, and it is such satisfactory work. It is such a needy work, and to be doing that which would go undone if I were not here is a great inspiration. There are many homes open to the Bible Women and it takes more than three weeks to get around the different towns. If we were to hear the gospel of love but once in three or four weeks, I wonder how fast we would grow; and many of these cannot read so cannot supplement our teaching with their own study."

Miss May Holland of the Benha Clinic has been very happy over the gift from her own church in Coraopolis of money to get a victrola. She bought one in Cairo and has some good Arabic records and some in English as well, so they have music to interest the people who come from far and near. They have had a busy year and have made more visits than usual. The Bible Woman has more freedom than she had last year and is much liked by the people.

Miss Helen Brownlee, R. N., of

Nurses and Physicians, Assiut Hospital, Assiut Egypt. Taken in the Hospital Garden.

Assiut Hospital has been spending some months in Cairo studying Arabic. She had studied some the first year she was in Egypt and is now hoping to finish the second term. She has enjoyed her language study very much, although she has found it very difficult. Her work in the hospital was taken over for the time by Miss Jarman, an English nurse. Miss Jessie Bain, who went as a short term worker last Fall, has been a help although for a time she was quite ill. Miss Brownlee writes that they are having lovely weather these days in Cairo. Some of them went to the Barrage Gardens and spent the afternoon. These are lovely gardens some miles out of Cairo at the place where the Nile water for the irrigation of the Delta is controlled. She states that the gardens there should be called a park. They are more like a bit of Pennsylvania scenery than anything she has seen since she left her native state. The accompanying picture of the nurses and doctors of Assiut Hospital was taken in the hospital gardens in October, 1934.

Reports for the past year have been received from almost all the stations and are most interesting. There are some notes of discouragement and seeming failure but for the most part there was thanksgiving for open doors and opportunities to give the gospel message and thanksgiving for souls saved.

Let us continue to pray earnestly for all our missionaries, that they may be strong in body and be spirit filled as they carry on in the coming year. And pray, too, that the way may be open to return all who have been home on furlough who are ready to go back to their different fields.

NEGRO DEPARTMENT

(Continued from page 477)

misnomer. The people feel keenly the winter cold. Mrs. Boobyer's first reaction to this condition was the need of clothing for warmth, and clothing for all seasons, to supplement the scanty supply that can be bought. Do not forget these stations when sending clothing—Why not send some NOW?

Sewing classes need donations of yard goods in dress lengths from childrens' sizes up, all sorts of sewing supplies, needles, pins, thread and scissors. Every sewing room is in need of a machine—two would be better to fill the need. A machine in good condition would be a nice donation, and do valiant service.

All domestic science rooms need equipment—pots, pans, knives, forks, spoons and dishes. Everything needed in your home is needed and will be most acceptable and do a great service.

Camden is in need of books for its school library—reference books, up-to-date encyclopedias, classic and worth while fiction. A "Book Shower" for this station is suggested and Why not? In addition to books, furniture is badly needed, for what it has, is of the crudest variety. Would it not be a fitting memorial to some dear one to furnish and equip this library? A perpetual memorial, as succeeding boys and girls of our Camden mission would have access to the best in literature.

The lack of pleasure and of toys, was another observation. Do not forget these children at Christmas time. A realization came, of what these Christmas boxes mean to these children. What a tragedy it is when there are not enough toys to go around. Consult the secretary when sending these boxes, so that all of the stations may be remembered.

JUNIOR DEPARTMENT

Mrs. W. R. McMunn, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR EXHIBIT

The Chairman of the Junior Exhibit Committee for the convention to be held in Grove City, is Mrs. Carl V. Eakin, 412 N. Board St., Grove City, Pa. Mrs. Eakin requests that all packages intended for the Junior Exhibit be sent to her at this address. Please mail your packages in time to be received by Mrs. Eakin not later than Monday of the convention week. The following letter received from the missionaries in charge of the Mary Clokey Porter School at Tanta, Egypt tells of the use they made of the box sent to them from the last Junior Exhibit.

A few of the girls in the Mary Clokey School, Tanta, Egypt who received dolls at Christmas time.

MARY CLOKEY PORTER GIRLS' BOARDING SCHOOL,

Tanta, Egypt, January 8, 1935.

Our dear Junior Friends:

We want to say "Thank you" to you for the nice gifts which we received from you. We have received a box of things annually from the Junior Exhibit through Mrs. McMunn for a number of years, but we think the one of this year was the nicest of all. We had great pleasure in opening it and seeing all of the lovely things. We want you to know how much joy our gifts gave our girls. Indeed, they were the nicest part of our Christmas party. May God fill your hearts with the joy that comes from giving happiness to others.

This is an account of our Christmas party. We close school for the winter holidays as nearly the 25th of December as possible because the Eastern Christmas does not come until January 7th and our vacation must cover the two Christmases. This year we closed on December 22nd and we had our party on that evening. We have 38 boarders this year and three of the girls taking the Kindergarten Training Course with Miss Williamson are resident also. There are 11 lady teachers. (We don't invite the 4 men teachers.) With Miss Williamson, Miss Grether and me, it made a family of 55. The dining room was decorated with Christmas decorations including a Christmas tree and many poinsettias from our garden. The tables were arranged in an open square. At each place, there was a little basket of red paper in which were nuts and candy. One of the Junior societies had sent this year a box of the 10c store rings. One was put in each basket and they delighted the children greatly. Every one dressed for the occasion. The children wore their winter uniform of wine colored serge. This is the menu of our supper: green beans cooked with meat stock; rice, roast veal, French fried potatoes, salad, bread, a simple pudding and tangarines. All of the servants had a share in the supper and enjoyed being included in the good time.

When the supper was over, your gifts were brought in in a clothes basket and set down in front of the Christmas tree. The children were breathless with excitement. Their names were called beginning with the youngest who is a little lame child, and each one came and received her gift. There was a doll and a ball for each of the youngest group; a jumping rope, jacks and a ball for the next group; and a tooth brush, tooth paste, a wash cloth, a cake of soap and a lead pencil put in a bag for each of the older girls. When all had received their gifts, there was such a hubbub of excitement and pleasure that one could scarcely make herself heard. Each one was showing the others what she had received and was bubbling over with happiness. Their good time continued until an early bedtime and then all went to rest to dream of the happy evening. We felt that we were especially fortunate this year in having such a good number of the same kind of thing and there were so many different kinds of gifts that it was easy to give to the different groups similar gifts that were equally nice. So there was universal happiness.

In closing we want to thank you with all of our hearts for your kindness which we know is the expression of your love for our Lord Jesus Christ and we ask Him to fill your hearts with His joy.

Your sincere friends,

Ruth M. Williamson.
Carol E. McMillan
Eulalia D. Grether

ANNUAL BANQUET OF THE PHILADELPHIA JUNIOR WORKER'S ASSOCIATION

The fifth annual banquet of the Junior Worker's Association of Philadelphia Presbyterial was held in the Oak Park Church on Tuesday evening, March 26, 1935. Fourteen churches were represented with an attendance of thirty-eight.

A delicious dinner was served by the ladies of Oak Park Church. The tables were beautifully decorated in Junior colors.

A business meeting and an interesting program followed the dinner. The following officers were elected for the ensuing year: President, Mrs. Chas. McGowan; Vice-President, Miss Elsie Robinson; Secretary, Mrs. L. T. McCandless; Treasurer, Miss Mary E. Ross.

Mrs. John McClure, President of Philadelphia Presbyterial, Miss Jane Lamont of India, Miss Virginia Liggitt, formerly a short term teacher in Cairo, Egypt and Dr. Thos. Pollock were honored guests, each of whom brought a helpful message.

—Mary C. McCandless, Sec'y.

A CHILD

A child am I, yet in me lies
Part of the future of the race.
A child, in whom the good and ill
Of ages past have left their trace.

A child—with right to dream and play;
To grow just as God's flowers do.
A child—look deep within my eyes
And you can read God's message true.

Protect me, for the Master said:
"Let little children come to Me.
And yet, whate'er you do to them,
Ye do it also unto Me."

Protect me—ye of larger growth,
Hear my appeal. Please take my hand
And lead me safely through the days
Of Childhood into Grown-up Land.

—Olive G. Owen in
"Through the Gateway."

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 905 Publication Bldg., Pittsburgh, Pa.

ARE YOU INTERESTED IN TEMPERANCE AND REFORM LITERATURE?

We have leaflets dealing with the subjects of temperance, alcohol education, citizenship, cigarettes, the movies, the Sabbath and Mormonism, too numerous to mention in detail. Would you like a catalogue? Would you be interested in sample leaflets on any or all of these subjects? Our Temperance and Reform secretaries of societies do not avail themselves of these leaflets which are free for postage as they should, seeming to expect that all the literature they use or hand out must reach them from their presbyterial secretary without any initiative on their part. Address the Department of Temperance and Reform, 904 Publication Bldg., Ninth St., Pittsburgh, Pa., for your supply.

We would remind you of a few leaflets advertised b e f o r e which have been found very effective in their use:

Alcohol—The Pitcher Plant

Alcohol Acrostic

What E v e r y Mother Should Know About Alcohol

What Every Teacher Should Know About Alcohol

W h a t E v e r y Working Man Should Know About Alcohol

What Every Child Should Know About Alcohol

We list the following leaflets which are recent additions to our stock:

Fruits Of Repeal

Do You Vote?

Yours It Is, Young Woman, To Vote.

Your Child Turns The Dial

Restoration Of The Home

Alcohol And Automobile Accidents

Poisoning, Robbing and Killing Our Children. (Cigarettes).

We have the following citizenship plays:

The Urn Of Destiny.

Is It Nothing To You, All Ye That Pass By?

The Woman Who Elected Kelly.

Alcohol and Efficiency

"Leave drink alone absolutely. He who drinks is deliberately disqualifying himself for advancement. Personally, I refuse to take such risks. I do not drink."

—**William Howard Taft.**

Alcohol and Social Progress

"Drinking is the greatest foe of social progress."

"It makes its victims content with miserable conditions and surroundings."

—**Philip Snowden.**

Alcohol and Athletes

"A drinking man has not clear sight, and the athlete must have it.

"A drinking man does not have full capacity in nerves, and the athlete has got to have it."

—**Alonzo Stagg, Univ. of Chicago**

Alcohol and Health

"From the point of view of health, there never has been any question but that abstinence from alcoholic liquors proves extremely beneficial."

—**Dr. Wm. J. Mayo.**

(From Statement to House Judiciary Com.)

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

Toward a Christian America (Home,) Paper, 60c; Cloth, $1.00.

For leaders, *A Home Missions Course for Adults*, Paper, 25c. (Ready in June).

Women Under the Southern Cross (Foreign), Paper, 50c; Cloth, $1.00.

For leaders, *A Course on Latin America for Adults*, 25c. (Ready in June).

LEAFLETS FOR JUNE PROGRAMS

From Darkness Into Light, 3c.

He Reveals Himself to Babes, 2c.

The Triumph of Love, 2c.

Zainab and Ruth, 3c.

The Conversion of Maulvi Khuda Bux, 3c.

Timothy, a Servant of Jesus Christ, 3c.

Onesimus Nesib (An Ethiopian, new), 4c.

SUGGESTED LEAFLETS FOR THE MAY JUNIOR JAUNT

The Southern Highlanders, 3c.

The Uplift (Book), 50c.

Early Days at Ezel, 2c.

Twenty-five Years at Frenchburg, 5c.

Christmas on Gladie (Story), 3c.

Picture Map of United States, 32x50, 50c. *Outline Map*, 32x48, 25c.

The Missionary Education Movement suggests the following two brief lists of books for background reading on the new study themes. These books may be ordered from the publishers as listed. Some of them may be available in libraries.

ON LATIN AMERICA General

Two Americas, The. Stephen Duggan, 1934. Charles Scribner's Sons, New York. $1.75.

Whither Latin America? An introduction to its economic and social problems. Thomas Y. Crowell Co., New York. $2.00.

Other Spanish Christ, The. John A. Mackay. 1933. Macmillan Co., New York, $2.00.

Makers of South America. Margarette Daniels. 1916. (illus.). Missionary Education Movement, New York. Cloth, 50 cents; paper, 25 cents.

As Protestant Latin America Sees It. By Christian Nationals. (Christian Voices Around the World Series). 1927. Missionary Education Movement, New York. Boards, 50 cents; paper, 25 cents.

Christian Work in South America; Official report of Congress on Christian work at Montevideo, Uruguay, April, 1925; edited by Robert E. Speer, Samuel G. Inman and Frank K. Sanders. 2 vols. 1925. Fleming H. Revell Co., New York. $4.00.

Latin America: Its rise and progress; with a preface by Raymond Poincare. Francisco Garcia Calderon. 1913. (Map and 34 illus.). Charles Scribner's Sons, New York. $4.50.

Stories of the Latin American States. N. Sanchez. 1934. Thomas Y. Crowell Co., New York. $2.50.

Livingston of South America. (Life of K. G. Grubb (Richard J. Hunt. 1933. J. B. Lippincott Co., Philadelphia, $3.50.

Fire on the Andes. Carleton Beals. 1934. (Illus.). J. B. Lippincott Co., Philadelphia. $3.00.

ON HOME MISSIONS—General:

Home Missions Today and Tomorrow. A Review and Forecast. Edited by Hermann N. Morse. Home Missions Council, New York. Paper, 75c.

Adventure of the Church, The. S. M. Cavert. 50c; paper, 25c. Missionary Education Movement, 150 Fifth Ave., New York City.

Challenge of Change, The: What Is Happening in Home Missions. J. M. Moore. Paper, 25c. Missionary Education Movement.

What Next in Home Missions? W. P. Shriver. 50c; paper, 25c. Missionary Education Movement.

WOMEN UNDER THE SOUTHERN CROSS

How narrow we are! Almost invariably *America* to us means *our* America. We forget entirely that as children we studied about *three* Americas—North, Central and South.

What kind of examination on South America could you pass today? What more do the most of us know than that we drink her coffee and that airplanes, in forced landings, are swallowed by her jungles? What do we know about her "living conditions, needs, aspirations and attainments"?

For instance, do you know how Argentine Republic and Chile have used money saved as a result of disarmament on their common boundary? And do you know how, while it cannot be said literally that swords have been beaten into plowshares, cannon have been molded into something infinitely finer? And do you know the part the women had in this?

Women Under The Southern Cross, and a very fine leaflet of which we know, will reveal much to you. According to the introduction by the author, the book "is not a handbook on South American Missions," "nor a treatise on South American Women." But by a variety of examples it does give us a picture "of the life of the women in South America as they meet the conditions of today and face the unfoldings of tomorrow." A nice, clear map included in the book will help to recall your geography, and full-page illustrations will make facts more vivid.

This study will present pictures both dark and bright, but will impress us—perhaps surprise us—with the fact that we have sisters in the Southern Continent as vitally interested in the extension of the Kingdom as we; and to that end, throughout the Americas, we shall want to work and pray with them.

WINONA SUMMER SCHOOL OF MISSIONS

Winona Lake, Indiana, June 26 through July 2, 1935

Winona Summer School of Missions for Women and Young Women offers the usual program of study. A varied program of Bible Study, Mission Study text-book material, Dramatics is under capable leadership.

For further information address Miss Minnie M. Rumsey, Lake Forest, Ill.

NATIONAL COUNCIL OF FEDERATED CHURCH WOMEN

The National Council of Federated Church Women will hold its Annual Meeting in Rochester, New York, May 21-23.

TRIBUTES

MRS. CAROLINE ANDERSON

On Friday, January 18th, one of our dear and faithful members, Mrs. Caroline Anderson, age 79 years, was called to her Heavenly Home.

We, the women of the First United Presbyterian Church, Dayton, O., extend to the members of the family our sincere sympathy and commend them to the Saviour, who calleth His own by name. May the rich influence of this dear one continue on with us.

Committee:
Mrs. C. F. Wilson,
Mrs. LeRoy Walker,
Mrs. R. E. Boyer.

SARAH WHITE CARNAHAN

The King's Daughters Missionary Society of Mt. Lebanon Church records with sorrow the passing of Sarah White Carnahan. She was a charter member of our group and was ever regular in attendance, active and capable in the affairs of the Society. All the members feel the loss of her presence at the meetings and her interest in every detail of the work. To her mother and sister we extend our heartfelt sympathy.

Mrs. Wm. S. Houston
Margaret Gilfiillan

MRS ROBERT F. GRAHAM

"Blessing she was,
God made her so,
And deeds of week day holiness,
Fell from her noiseless as the snow:
Nor did she ever chance to know
That aught were easier, than to bless."

An appreciation of Mrs. Mary Patterson Graham (Mrs. Robt. F.) by the Women's Missionary Society of the First United Presbyterian Church of McKeesport, Pa.

Mrs. Graham entered into Eternal Life January 26, 1935.

She gave her heart to Christ in her youth and the fruits of the Spirit were manifested throughout all the years of her life.

"In her tongue was the law of kindness."

Loyalty and devotion to her Saviour, to her church, to her family and friends were characteristic of her.

She was interested in all branches of the work of our society, generous in contributions to our missionary enterprises, faithful, efficient and dependable in every thing she undertook to do, as officer or member.

We will miss her generous hospitality, her kindly interest and sympathy.

Every member of our society can say, she was my friend, and we sorrow that we shall see her face no more.

For her we should rejoice that she is with her Saviour and her loved ones whom she served so devotedly.

To her loyal sister and brothers we extend our sincerest sympathy.

Blessed are the pure in heart for they shall see God." —Committee.

MRS. VANETTA HENDERSON JACKSON

The Young Women's Missionary Society of the United Presbyterian Church of Unity, Pennsylvania, wishes to pay tribute to the memory of Mrs. Vanetta Henderson Jackson, one of our faithful members, who was called to her heavenly home on February 26, 1935.

"When she passed
It was like the ceasing of exquisite music."

Her cheerful smile, unfailing courage, and unassuming devotion were a source of inspiration to all who associated with her. She was ever the same in fulfilling her duty whether that duty were pleasant or difficult.

She will be keenly missed in our Society and in our Sabbath School where she was a teacher, as well as in her home where a husband, four daughters, and two sons are left to mourn her passing.

Committee
Ruth Peters,
Anna Miller,
Martha Clements,
Ruth Walker.

MARGARET M. HEAZLETT

"Take my life and let it be
Consecrated Lord, to Thee."

The Women's Missionary Society and the Willing Workers' Bible Class of the Coraopolis U. P. Church wish to pay tribute to the memory of one of their most faithful members, Miss Margaret Heazlett, who was called to her heavenly home, Dec. 29, 1934.

She was an earnest and untiring worker, who, in spite of physical burdens, was patient and uncomplaining, ever ready and willing to serve her Master joyfully. She was always busily engaged in some form of Christian work, doing well her part in

all the activities of the congregation and the Missionary Society of which she was a Life Member; always at work in the Sabbath School, she had taught the Willing Workers' Bible Class for almost nine years prior to her death. She had served as a City Missionary until illness prevented active work in that field.

Her knowledge and understanding of the Word of God, her ability to impart it to others, the strength of her convictions, her steadfastness of purpose, her generosity in giving, and her prayer life all gave evidence of a deep and rich Christian experience.

Miss Heazlett's chief delight was in the study and teaching of the Bible. She could say sincerely with the Psalmist, "O how love I thy law! It is my meditation all the day."

Committee
Mrs. J. W. Scott
Mrs. G. C. Harper
Miss Sara Gordon
Mrs. D. W. Penney

MRS. MARTHA McCOY

In loving memory of Mrs. Martha McCoy, who on May 27, 1934, now one year ago, was called to her heavenly home. Mrs. McCoy was a woman of sterling Christian character and is still missed from her regular place in her S. S. Class, preaching service, prayer meeting and W. M. S. in the Grove City, Pa., United Presbyterian congregation. Her Bible, *The United Presbyterian* and the *Womens Missionary Magazine* were her delight, and her interest in Missions was manifested by her prayers and liberal gifts.

A widow for many years she "looked well to the ways of her household and her daughters rise up to call her blessed."

For more than four-score years she trusted in the promises of her Lord and they were her support and comfort as she slipped away to the Glory Land.

Her memory is the sweetest in the hearts of those who knew her best and eternity, alone reveals the influence of a consecrated Christian life.

A Friend.

MISS MARTHA COWDEN
MRS. JANE ANN MAY

Twice within the past year the Death Angel has entered the ranks of the Women's Missionary Society of Venice United Presbyterian Church.

On November 25, 1934, Miss Martha Cowden, a life-long member was called home. Her presence and loving sympathy were often in homes where there was sickness and bereavement. She was faithful in attendance and greeted every one, old and young, and strangers in the same cordial way. She was active in, and generously supported every work of the church.

On December 13, 1934, Mrs. Jane Ann May passed away within a few days of her 104th birthday. She united with the church in early life, and with the exception of a few years elsewhere, had been a faithful member of Venice congregation. She was a loyal supporter of the work of the church, faithful in attendance until compelled to retire on account of the infirmities of age.

The lives of these two devoted women are finished but their influence lives on.

Committee.

MOTHER'S LOVE

There's never a one in the wide- wide world
There's never a sister or brother,
That can fill the place when you need a friend,
Like your own devoted mother.

It matters little how you've been hurt
Or where, or when, or by whom;
It matters little whose fault it was
She helps e'en though you've been wrong.

If you're sick or wounded or in the wrong,
And all caused by some fault of your own;
She will come to aid and comfort you then,
And try to help you atone.

What a wonderful place this world would be
If, instead of wounding each other;
Our acts to others would be the same,
As the acts, to us, of our mother.

A mothers love came not from this earth
And it stands on this earth alone;
'Tis just a ray that God sent down
To brighten this earthly home.

And, if one beam from our Father's throne
Can, to us, such happiness bring
How hard we should strive, in this world below.
To prepare for our heavenly home.

H. W. Master.

INDIAN DEPARTMENT

(Continued from page 476)

INDIAN ARROWS

"Ours is the seed-time, God alone
beholds the end of what is sown:
Beyond our vision weak and dim
the harvest-time is hid with Him."
—*J. G. Whittier.*

These words brought a feeling of cheer and encouragement to one of our missionaries recently. Isaiah 55:11.

* * *

March fifth was a happy day for Rev. and Mrs. Matthews, for on that day they returned to Simnasho, with the doctor's parting words "Remember, you are on probation." Mr. Tom Carson, that helpful, good-natured "son of the manse" at Glencullen, Oregon, accompanied them to their home, helped to get them started again, and drove the missionary over his parish while he made twenty-five calls on his Indian members.

Over Beaver Creek hill they went to the home of Elder Henry Stwyer still so greatly afflicted. Henry wanted to hear John 14 again. Henry will never be about much again and in these days of weakness he has thought much of his Father's house. The missionary thanks God for the privilege of knowing Henry Stwyer, and for what he has learned from him.

The Tama missionaries appreciate very much the gift of 55 Bibles, besides some testaments and portions, from the Bible and Tract Society, Cedar Falls, Iowa, for use in the Chapel and Sanitorium services. We have also been greatly encouraged by visits to our services by members of this society. We commend to our churches in Iowa this organization of our own state as worthy of occasional financial support.

—*F. C. Patterson.*

ROLL OF PRESBYTERIAL DELEGATES TO-DATE

Mansfield	Feb. 13, 1935
Concordia	Feb. 15, 1935
Uncompahgre	Feb. 18, 1935
Caledonia	Feb. 19, 1935
College Springs	March 4, 1935
Allegheny	March 8, 1935
Big Springs	March 14, 1935
New York	March 16, 1935
Muskingum	March 18, 1935
Illinois Southern	March 22, 1935
Xenia	March 23, 1935
Albany	March 25, 1935
Negro Dept.	March 26, 1935
Women's Ass'n (Pittsburgh)	March 26, 1935
Los Angeles	April 1, 1935
Boston	April 1, 1935

LAYMEN'S MISSIONARY CONGRESS

A meeting of unusual interest is to be held in Chicago, May 2, through May 5. It is the "National Younger Men's Missionary Congress." This meeting will be held on the twenty-fifth anniversary of the first great congress of the Laymen's Missionary Movement. We remember how in those earlier days men were stirred as they learned of the great need of the world. The war and prosperity and depression following each other seemed to distract many who were interested years ago. It is heartening to know that young men are considering "Jesus Christ and the World Today".

Nothing could give our women's missionary societies greater impetus than to have several husbands or sons attend this conference, who would come back and join hands in the great missionary program of the church.

REPORT OF THE CONTRIBUTIONS TO THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA — FEBRUARY AND MARCH, 1935

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Assn. Work: Orphans' Home	Women's Assn. Work: Home for Aged People	Women's Assn. Work: Columbia Hospital	Isaiah	Temperance	New World	Miscellaneous	TOTAL
Albany																		
Allegheny	378.00	630.00	111.00	18.00	184.00	36.00	3.25	38.00	37.00					2.00	6.00			1443.25
Argyle																		
Arkansas Valley																		
Beaver Valley	37.00	60.00	2.00	6.00	2.00	6.00	10.00								3.00			126.00
Big Spring																		
Boston							1.50											1.50
Butler	32.00						5.00											37.00
Caledonia	19.00	185.00	9.00	26.00	21.00	24.00	13.00	71.00	27.00	18.00	7.00	6.00	6.00	7.00	24.00			463.00
Cedar Rapids																		
Chartiers																		
Chicago	12.00	54.05	15.00	9.00	7.00	5.00	3.00	10.00	9.00	2.00	1.00	1.00		3.00	7.00		3.00	141.05
Cleveland																		
College Springs	25.00	67.00					1.00			.60				2.00				95.60
Colorado	10.00	135.00	11.00	13.00	13.00	1.00		33.00	1.00					8.00	1.00			226.00
Concordia																		
Conemaugh	8.00	160.00	9.00	5.00	7.00	5.00	12.00	19.00	5.00	4.05	2.00	2.00	2.00	2.00	6.00			248.05
Delaware																		
Des Moines	4.00																	4.00
Detroit	63.00	55.00	53.00	13.00	13.00	8.00	3.84	1.00	13.00	4.75				4.50	8.00			240.09
Hudson	122.00	64.00	34.00	16.00	17.00	9.00	3.00	24.00	12.00	4.00	2.00	2.00		4.00	7.00			320.00
Idaho	8.00	11.00	7.00	2.00	2.00	1.00			2.00	1.00				1.55	2.00			37.55
Illinois Southern																		
Indiana																		
Indiana Northern																		
Kansas City	45.17	195.00	29.00	12.00	7.00	4.00		13.00	6.00	2.00			2.00	6.00	2.00			323.17
Keokuk																		
Kiskiminetas																		
Lake																		
Los Angeles																		
Mansfield							20.50	54.00		18.00				1.50				221.45
Mercer	7.00	113.45	7.00															
Monmouth								75.00	25.00					9.00	30.00			2323.00
Monongahela	70.00	1490 00	309.00	25.00	275.00	15.00		87.00	32.00		3.00	5.00	5.00	21.00	27.00			986.00
Muskingum	128.00	390.00	113.00	62.00	65.00	20.00	28.00		14 00	5.50				3.00	11.00			259.50
Nebraska	33.00	116.00	33.00	11.00	9.00	14.00	10.00											
New York																		
Ohio First																		
Ohio Northwestern																		
Oklahoma																		
Oregon																		
Philadelphia	715.00	575.00	398.00	103.00	114 00	104.00	98.00	431.00	96.00	40.00				39.00	52.00			2765.00
Puget Sound																		
Rock Island			1.00	2.00	2.00	1.00	1.00	57.00	1.00	2.25					1.00			68.25
San Francisco		11.00					7.00											18.00
Spokane																		
Steubenville																		
Tennessee																		
Texas		25.00																25.00
Uncompahgre																		
Vermont																		
Westmoreland																		

| | | |

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

*Miss Emma Dean Anderson, 1881—Chakwal, North India
‡Mrs. W. T. Anderson—Sialkot City
Miss Ruth I. Ardrey, 1924—Sialkot City
Miss Hazel Bennett, 1908—Gujranwala
Miss Kathryn Beattie, 1920—Martinpur
Miss Roma B. Beatty, 1909—Badomali
Miss Minnie E. Beatty, 1912—Abbottabad
Miss Rebecca Jean Black, 1921—Sialkot
Miss Lois Boyd, 1918—Pasrur
Miss N. Addaline Brandon, 1931—Lyallpur
Miss Theresa Brownlee, 1922—Sialkot City
Miss Lois Buchanan, 1910—Pathankot
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Laurella G. Dickson, 1897—Pasrur
Miss Margaret Fehlman, 1918—Lyallpur
Miss Ella M. Gordon, 1893—Campbellpur
Miss Nancy Hadley, 1904—Zafarwal
Miss Evva P. Hartig, R.N., 1924—Jhelum
Miss Eva H. Hewitt, 1930—Sargodha
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—S. Sargodha
Dr. Reba C. Hunsberger, 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Pasrur
Miss Olive Laing, 1912—Gurdaspur
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931—Taxila
Miss Maude M. Miller, 1925—Sheikhupura
Miss Henrietta Moore, 1898—Pathankot
Miss Sara A. Moore, 1917—Pathankot
Miss Jean Morrison, 1895—Rawalpindi
Miss Margaret L. Murdoch, 1924—Campbellpur
Miss Marian T. Peterson, 1930—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Helen C. Sharp, M.D., 1932—Sialkot City
Miss Kate E. Spencer, 1918—Sargodha
Miss Helen V. Weede, 1928—Sheikhupura

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, 211 Mamillah Rd.—Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Helen Artman, 1920—R.D. 2, Pulaski, Pa.
Miss Frances E. Brown, 1928, 101 W. Tioga St.—Philadelphia, Pa.
Miss Marie E. Cash, R.N., 1926—R. D. 6, Lebanon, Indiana
Miss Betsy Fleming, 1913, 6549 Emerald Ave.,—Chicago, Illinois
Miss Vida J. Graham, 1922—1133 N. New St., Bethlehem, Pa.
Miss Zarra S. Hoon, 1921—Milton, Oregon
Miss Sara Jane Lamont, 1928, 440 Cayuga St.—Philadelphia, Pa.
*Miss Mary A. Lawrence, 1893, % Rev. R. E. Ayers—Harmarville, Pa.
*Miss Mary E. Logan, 1891—R.D.2, Rushville, Ind.
Miss Mary R. Martin, 1890, % Mrs. R. W. Thompson—1502 S. 77th St., West Allis, Wis.
*Miss Elizabeth McCahon, 1875, 930 S. 4th St.,—Alhambra, California
Miss Lillian McConnell, 1902, c/o Mrs. W. J. Mitchell, 508 Wildwood Ave—New Castle, Pa.
Miss Rosa McCullough, 1879—Greenwood, Mo.
Miss Willa Ramsey, 1923, c/o Rev. F. G. Wright, R.D. 1—Irwin, Pa.
Miss Louise Scott, 1916—1801 Termon Ave., N. S., Pittsburgh, Pa.
Miss Rose Shereda, 1928—Solon Springs, Wis.
Miss Vivian L. Trimble, 1921—Blanchard, Iowa
Miss Georgia Wengert, 1920—Blue Mound, Kansas
*Dr. Maria White, 1886—Memorial Home, Penney Farms, Fla.
Miss Dora Whitely, 1911, 227 N. Jefferson St.—Canonsburg, Pa.

(*) Retired.
(‡) Volunteer Worker

EGYPT

Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Benha
Miss Leota Cabeen, 1909—Alexandria
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Assiut
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1914—Assiut
Miss Minnehaha Finney, 1894—Mansura
Miss Alta G. French, 1925—Assiut
Miss Elsie French, 1909—Ezbekiya School, Cairo
Miss Martha Glass, 1921—Luxor
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Minia
Miss Rena L. Hogg, 1899—Assiut
Miss May Holland, R.N., 1913—Benha
Miss Lois D. Kingan, 1926—Benha
Miss Bernice Knowles, 1932—Assiut
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss E. Roxy Martin, 1901—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Ruth McCleery, 1931—Tanta
Miss Jeannette McCrory, 1916—Minia
Miss Lillian McClelland, 1923—Cairo
Miss Carol E. McMillan, 1906—Tanta
Miss Sara B. Meloy, 1923—Cairo
Miss Helen J. Noordewier, 1921—Beni Suef
Miss Venna R. Patterson, 1924—Luxor
Miss Frances M. Patton, 1922—Mansura
Miss Estella Robertson, 1922—Cairo
Mrs. Rachel Tracy Seiver, 1925—Fayoum
Miss Isabel Simpson, 1931—Cairo
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Marie F. Tait, 1925—Zagazig
Miss Mary L. Thompson, 1917—Assiut
Miss Helen May Walker, 1930—Alexandria
Miss Laura B. Walker, 1904—Luxor
Miss Ethel L. Weed, 1919—Alexandria
Miss Elizabeth S. White, 1924—Alexandria
Miss Ruth Mary Williamson, 1924—Tanta
Miss Elizabeth Wilson, 1932—Cairo
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Zagazig
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911—926 E. 1st Ave., Monmouth, Ill.
Miss Anna B. Criswell, 1906—Clarinda, Iowa
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss M. Evelyn McFarland, 1919—R. D., New Wilmington, Pa.
Miss Marion Paden, 1902—904 Publication Bldg., Pittsburgh, Pa.
Miss Edna B. Sherriff, 1920—R. D., Norwalk, Iowa
Miss Nellie C. Smith, 1911, 227 N. Center St.,—Grove City, Pa.

SUDAN

Miss Una Cole, 1918—Khartum North
Miss Mary E. Cole, 1919—Khartum North
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartum North
Miss Mary Jane McKnight, 1922—Khartum North
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NOW IN THIS COUNTRY

Miss Aulora R. McIntyre—Lenox, Iowa
Miss E. Verna Pillow, 1930, Box 475—Morgan Hill, Calif.

ETHIOPIA

Miss Dora B. Arveson, R.N., 1930—Addis Ababa
Miss Viola M. Bayne, R.N., 1924—Gore
Miss Ruth C. Beatty, R.N., 1920—Addis Ababa
Miss Isabel Blair, 1922—Saye
Miss Marjorie Faught, R.N., 1933—Addis Ababa
Miss Ruth M. Nichol, 1933—Addis Ababa

NOW IN THIS COUNTRY

Miss Ruth L. Walker—Connoquenessing, Pa.
Miss Elizabeth McKibben, R.N., 1924, Lowry Hall—834 Ridge Ave., N. S., Pittsburgh, Pa.
Miss Florence D. White, 1923—Cortland, Indiana

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson ..... Cairo
Dr. and Mrs. C. C. Adams ..... Cairo
*Dr. and Mrs. J. R. Alexander ..... Assiut
Rev. and Mrs. J. M. Baird ..... Benha
Dr. and Mrs. E. E. Elder ..... Cairo
Dr. and Mrs. W. T. Fairman ..... Cairo
Rev. and Mrs. Dalton Galloway ..... Beni Suef
Dr. and Mrs. H. K. Giffen ..... Assiut
Rev. and Mrs. L. A. Gordon ..... Alexandria
Rev. and Mrs. E. E. Grice ..... Mansura
Rev. F. D. Henderson ..... Assiut
Dr. and Mrs. W. W. Hickman ..... Assiut
Mr. and Mrs. F. S. Hoyman ..... Assiut
Dr. and Mrs. H. S. Hutchison ..... Tanta
Rev. and Mrs. E. R. Jamieson ..... Fayoum
Rev. and Mrs. W. B. Jamison ..... Tanta
Rev. and Mrs. H. E. Kelsey ..... Tanta
Dr. and Mrs. F. C. McClanahan ..... Assiut
Prof. and Mrs. M. C. McFeeters ..... Assiut
Rev. and Mrs. H. A. McGeoch ..... Alexandria
Dr. and Mrs. R. T. McLaughlin ..... Cairo
Dr. and Mrs. W. T. Moore ..... Tanta
Mr. and Mrs. W. W. Nolin ..... Alexandria
Dr. C. A. Owen ..... Assiut
Rev. and Mrs. W. H. Reed ..... Minia
Dr. and Mrs. C. P. Russell ..... Assiut
Rev. and Mrs. W. J. Skellie ..... Luxor
Dr. and Mrs. A. A. Thompson ..... Assiut
Dr. and Mrs. N. B. Whitcomb ..... Assiut

ON FURLOUGH

Dr. and Mrs. C. C. Adams, 500 Schaff Bldg., ... Philadelphia, Pa.
Dr. and Mrs. R. W. Caldwell, 500 Schaff Bldg., ... Philadelphia, Pa
Mrs. F. D. Henderson, 542 N. Bever St., ... Wooster, Ohio
*Dr. and Mrs. L. M. Henry ..... Milroy, Indiana
Dr. and Mrs. N. D. McClanahan, 500 Schaff Bldg., ... Philadelphia, Pa.
Dr. and Mrs. E. T. Moore, 519 Kenilworth Ave., ... Wheaton, Ill.
Mrs. C. A. Owen, 618 S. 2nd Ave. ..... Washington, Ia.
Dr. and Mrs. H. E. Phillips, 108 V. Wallace, ... Bloomingdale, Ohio
Dr. and Mrs. F. S. Thompson, 44 Alexander St., ... Princeton, N. J.
*Rev. and Mrs. R. W. Walker ..... New Concord, Ohio

PUNJAB, INDIA

Rev. and Mrs. J. C. Alter ..... Zafarwal
Dr. and Mrs. M. M. Brown ..... Sargodha
Dr. and Mrs. J. G. Campbell ..... Pasrur
Dr. and Mrs. H. C. Chambers ..... Rawalpindi
Rev. and Mrs. E. V. Clements ..... Lyallpur
Rev. and Mrs. J. H. Colvin ..... Gurdaspur
Rev. and Mrs. J. B. Cummings ..... Rawalpindi
Prof. and Mrs. W. J. Downs ..... Rawalpindi
Dr. and Mrs. H. L. Finley ..... Taxila
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. A. W. Gordon ..... Taxila
Dr. and Mrs. D. R. Gordon ..... Rawalpindi
Rev. J. C. Heinrich ..... Sheikhupura
Rev. and Mrs. J. A. McArthur ..... Sargodha
Dr. and Mrs. J. A. McConnelee ..... Gujranwala
Rev. and Mrs. Robert Maxwell ..... Sialkot
Mr. and Mrs. W. H. Merriam ..... Gujranwala
Mr. and Mrs. C. C. Millson ..... Gujranwala
Rev. and Mrs. Hugh M. Milne ..... Gujranwala
Rev. and Mrs. H. S. Nesbitt ..... Sialkot
Miss Gwynaeth R. Porter ..... R. N. Sialkot
Rev. and Mrs. W. H. Ross ..... Sheikhupura
Mr. and Mrs. C. A. Stewart ..... Dhariwal
Dr. and Mrs. H. J. Stewart ..... Gujranwala
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Campbellpur
Mr. and Mrs. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

Rev. and Mrs. D. E. Alter, 500 Schaff Bldg., ... Philadelphia, Pa.
Rev. and Mrs. Osborne Crowe, 500 Schaff Bldg., ... Philadelphia, Pa.
Mrs. J. C. Heinrich, 150 N. Elm St. ..... Oberlin, Ohio
Re. and Mrs. K. McKenzie, 512 E. 172nd St., ... New York City
*Dr. and Mrs. J. G. Martin ..... New Concord, Ohio
*Dr. and Mrs. J. H. Martin ..... New Concord, Ohio
Rev. and Mrs. P. A. Miller, Law and Heywood Schl. ..... Stamford
Rev. and Mrs. S. C. Picken, 1542 W. 12th St., ... Des Moines, Iowa
*Dr. and Mrs. E. L. Porter, 541 Spring St., ... Wooster, Ohio
Rev. and Mrs. J. H. Stewart, 5223 McKean Ave., ... Germantown, Philadelphia, Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair ..... Nasir, Sobat River
Rev. and Mrs. J. Lowrie Anderson ..... Khartum
Rev. and Mrs. Leander Finley ..... Omdurman
Rev. and Mrs. J. A. Heasty ..... Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure ..... Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight ..... Khartum
Dr. and Mrs. Ried F. Shields ..... Khartum
Dr. and Mrs. P. J. Smith ..... Nasir, Sobat River
Dr. and Mrs. L. B. Ulsh ..... Nasir, Sobat River

ON FURLOUGH

Rev. and Mrs. Glenn P. Reed ..... Houston, Pa.
*Dr. and Mrs. G. A. Sowash, R. No. 1, Box 212, ... New Wilmington, Pa.

ETHIOPIA

Dr. and Mrs. V. F. Dougherty ..... Gore, via Addis Ababa
Dr. and Mrs. J. A. Cremer ..... Addis Ababa
Dr. and Mrs. Robert Wm. Hockman ..... Addis Ababa
Rev. and Mrs. C. F. Kenneweg, ... Gore via Addis Ababa
Mr. Fred L. Russell ..... Addis Ababa
Mr. and Mrs. Phil R. West Sayo, via Addis Ababa
Dr. and Mrs. Harold J. Wilson ..... Addis Ababa

ON FURLOUGH

Mrs. Stuart Bergsma ..... Grand Rapids, Mich.
Rev. and Mrs. Bruce, B. Buchanan, 133 S. 9th St. ..... Monmouth, Ill
Mrs. A. W. Pollock, 957 Euclid Ave., ... Ontario, Cal.
Mrs. Fred L. Russell ..... Grandview, Wash.

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*Retired from active service.
**Honorary Missionaries.

Home Missionaries Supported by the Women's General MissionarySociety

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Rev. Arthur Petrie ..... Warm Springs, Ore.
Rev. W. A. Matthews ..... Simnasho, Ore.

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Mrs. Maude Morrison, (Aliens) ..... Hickory, Pa.
Mrs. Frank Lieske, (Aliens) ..... Langeloth, Pa.
Mrs. Mary Ciancio, (Italians) 7609 Tioga St., ... Pittsburgh, Pa.
Miss Ella Montgomery, Route 4 ..... Mansfield, Ohio
Miss Ruth Finney ..... Pasadena, Calif.
Miss Sallie E. Dickey, 7539 Ridge Blvd. ..... Chicago, Ill.
Mrs. Alice M. Maxon, 531 Couch St., ... Portland, Ore.
Miss Mary Jamieson, Ingleside Apts., 505 Faxon Ave. ..... San Francisco, Calif.
Miss Josephine J. Zucchi, 12 Sixth St., ... East Providence, R. I.
Miss Mary Geyer, 438 W. 44th St., New York, N. Y.

MOUNTAIN MISSIONS

Rev. and Mrs. H. Glenn Stephens, Frenchburg, Ky.
Prof. M. H. McDowell ..... Frenchburg, Ky.
Prof. and Mrs. Frank Wiley ..... Frenchburg, Ky.
Prof. E. M. Bailey ..... Frenchburg, Ky.
Miss Ruth L. Courter ..... Frenchburg, Ky.
Miss Helen Wright ..... Frenchburg, Ky.
Miss Martha Kindle ..... Frenchburg, Ky.
Miss Lou Berryhill ..... Frenchburg, Ky.
Miss Martha Baird ..... Frenchburg, Ky.
Mrs. Hazel Birnbach ..... Frenchburg, Ky.
Miss Mae Beveridge ..... Frenchburg, Ky.
Miss Margaret Beveridge ..... Frenchburg, Ky.
Miss Thelma Porter ..... Frenchburg, Ky.
Miss Meda Reynolds, R.N. ..... Frenchburg, Ky.
Mr. and Mrs. J. V. Pierce ..... Frenchburg, Ky.
Rev. and Mrs. Ray M. Davis ..... Ezel, Ky.
Miss Lillabel Towle ..... Ezel, Ky.
Edna Mae Eastwood ..... Ezel, Ky.
Miss Kate D. Seaman ..... Ezel, Ky.
Miss Ruth M. Bemis ..... Ezel, Ky.
Miss Sarah Conrad ..... Ezel, Ky
Mr. and Mrs. Roy Myers ..... Ezel, Ky.
Mr. and Mrs. Thos. Gabbard ..... Ezel, Ky.
**Mrs. J. C. Alter ..... Ezel, Ky.
(**) Volunteer Worker.

NEGRO MISSIONS

Mrs. Betty Groves ..... Arlington, Ala.
Mrs. Clara Williams ..... Arlington, Ala.
Mrs. E. C. Williams ..... Arlington, Ala.
Mrs. Sarah Rivers ..... Arlington, Ala.
Mrs. Pauline Blevins ..... Arlington, Ala.
Rev. W. G. Wilson ..... Camden, Ala.
A. W. Young ..... Camden, Ala.
Wendell H. Edwards ..... Camden, Ala.
Garrett Wilson ..... Camden, Ala.
Miss Annie Blevins ..... Camden, Ala.
Mrs. Amanda Freeman ..... Camden, Ala.
Miss Evelyn Luffborough ..... Camden, Ala.
Mrs. Ardell Arter ..... Camden, Ala.
Mrs. Sadie P. Marsh ..... Camden, Ala.
Mrs. Eunice Young ..... Camden, Ala.
Mrs. Mamie Smith ..... Camden, Ala.
Miss Lucy Woodward ..... Camden, Ala.
Mrs. Annie S. Lewis ..... Camden, Ala.
Miss Fannie Mae Hinson ..... Canton Bend, Ala.
Miss Frances Woods ..... Canton Bend, Ala.
Mrs. Della Searight ..... Chase City, Va.
Mrs. Lavinia Gains ..... Chase City, Va.
Miss Daisy Osborn ..... Chase City, Va.
Mrs. Lulu Couch ..... Chase City, Va.
Charles Blackwell ..... Chase City, Va.
Mrs. Eva J. Adams, Supt. Hospital ..... Henderson, N. C.
Mrs. Ellis ..... Henderson, N. C.
Miss Josephine Warren ..... Henderson, N. C.
Miss Alberta Ford ..... Henderson, N. C.
Miss C. E. Totten ..... Henderson, N. C.
Miss Gertrude Allen ..... Henderson, N. C.
Miss Elizabeth Bullock ..... Henderson, N. C.
Mrs. Mary Blackburn ..... Knoxville Tenn.
Miss Jennie Robertson ..... Knoxville, Tenn.
Miss Myrta McVey ..... Knoxville, Tenn.
Miss Bertha Lash ..... Knoxville, Tenn.
C. B. Simpson ..... Millers Ferry, Ala.
Mrs. F. H. Carey ..... Millers Ferry, Ala.
Mrs. F. C. Parker ..... Millers Ferry, Ala.
Mrs. N. J. Rhea, Supt. Hospital ..... Millers Ferry, Ala.
Prof. William Peters ..... Prairie, Ala.
Mr. C. F. Wright ..... Prairie, Ala.
Miss Mattie Palmer ..... Prairie, Ala.
Miss Lillian Douglass ..... Prairie, Ala.
Mrs. E. Peters ..... Prairie, Ala.
Rev. C. H. Johnson, D.D. ..... Prairie, Ala.
Mrs. Mamie Rogers ..... Townsville, N. C.

Second Hand clothing is needed at all mission stations except Knoxville, Henderson and Chase City.

Program Calendar

APRIL 1934 — MARCH 1935
for
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Sample lesson on application.

A LITTLE TIME APART

Prayer Around the World

"The whole round earth is every way
Bound by gold chains about the feet of God."
—Tennyson.

The world wheels on, and God looks down;
He sees us as we grope;
He beckons us to speak to Him
Of longings and of hope.

The world wheels on, and we look up;
We seek God by our prayer;
And when we find the Lord of Love
He frees us from our care.

A chain of golden links are we—
Each precious to the Lord—
Bound each to each in earnest prayer
And all in sweet accord.

And links in lands across the seas,
Where sin and dark abound,
Are joined to golden links at home—
Gold-links the world around.

All golden links, secure and strong,
About Jehovah's feet—
All bound in one gold chain of prayer
About God's mercy-seat.

To talk with God, the King of kings—
Ah! Souls, do ye conceive
What priv'lege this that ye have here
At morn and noon and eve?

—Mrs. Charles Wright Fulton,
Prayer Group Secretary.

On Tuesday, June 25th, at 10 A. M., Eastern Standard Time, at a session of the Grove City Convention, there will be a season of prayer called "PRAYER AROUND THE WORLD." All women and missionaries of our Church at home and abroad are asked to reckon the difference in time, and join at that exact hour in this "gold chain of prayer about the feet of God."

OFFICERS OF THE FIFTY-SECOND ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH

Grove City, Pa., June 21-25, 1935

Mrs. Charles P. Proudfit
First Vice President

Mrs. E. E. Erskine
President

Mrs. Joseph S. Mason
Second Vice President

LOCAL COMMITTEE

Front row, left to right: Mrs. S. R. Montgomery, Mrs. Homer B. Henderson, Mrs. R. E. English, Chairman, Mrs. Frank S. Smith, Mrs. John J. Campbell

Second row: Mrs. M. W. Graham, Mrs. Carl V. Eakin, Miss Alice McCoy, Miss Nancy Frew, Mrs. S. H. McDonald

Third row: Mrs. M. B. Klinesmith, Mrs. John B. Wallace, Mrs. A. J. Calderwood, Mrs. H. L. R. Anderson